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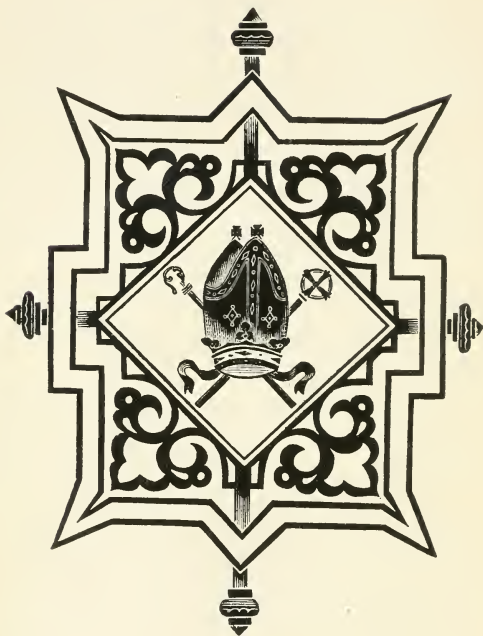
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ECCLESIASTICAL HISTORY
SOCIETY.

THE BOOK OF
COMMON PRAYER:

PRINTED FROM

THE MANUSCRIPT ORIGINALLY ANNEXED TO
STAT. 17 & 18 CAR. II. c. 6. (I^R.) AND NOW
PRESERVED IN THE ROLLS' OFFICE, DUBLIN.

BY
ARCHIBALD JOHN STEPHENS,
BARRISTER AT LAW.

VOL. I.

LONDON:

PRINTED BY HARRISON AND SON,

FOR THE

ECCLESIASTICAL HISTORY SOCIETY.

M.DCCC.XLIX.

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THE BOOK OF
COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS,
AND OTHER RITES AND CEREMONIES OF THE CHURCH,

ACCORDING TO THE USE OF THE

**UNITED CHURCH OF ENGLAND
AND IRELAND;**

TOGETHER WITH THE PSALTER OR PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES:

AND THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING
OF BISHOPS, PRIESTS, AND DEACONS.

THE TEXT TAKEN FROM THE MANUSCRIPT BOOK ORIGINALLY
ANNEXED TO STAT. 17 & 18 CAR. II. c. 6. (Ir.): WITH
AN HISTORICAL INTRODUCTION AND NOTES.

BY ARCHIBALD JOHN STEPHENS,
BARRISTER AT LAW,

IN THREE VOLUMES.

VOL. I.

LONDON:
FOR THE ECCLESIASTICAL HISTORY SOCIETY.
1849.

INTRODUCTION.

IN consequence of communications from the Bishop of Meath and the Archdeacon of Cork, the Editor's attention was directed to the Manuscript Book of Common Prayer, that was originally annexed to stat. 17 & 18 Car. II. c. 6. (Ir.), and it being considered that a correct copy of its text would be an important acquisition to the members of the United Church of England and Ireland, Dr. Elrington, the Regius Professor of Divinity in the University of Dublin, at the request of the Archbishop of Dublin, kindly consented to afford the Editor his valuable co-operation in presenting an accurate representation of the original Manuscript.

At the era of the Reformation, observes Bishop Mant,* "the Church of Ireland partook of those marks which were inherent in the Church of England also, as well as in the other Churches of western Christendom. The true word of God was not preached by her ministers, nor acknowledged by her people, through the general ignorance or prohibition of the Holy Scriptures. Legendary tales maintained an ascendancy over the Christian verity. Transubstantiation, wafer-worship, and half-communion; auricular confession, and discretionary absolution; purgatory, pilgrimages, penances, and indulgences; the invocation of saints, and

* 1 Hist. Church of Ireland, 106, 107.

the adoration of images and reliques: all conspiring to derogate from God's honour, and to lay false foundations for man's hope of salvation; were some of the enormities which deformed her creed and religious practice. The sacraments of Christ were partly withheld, or superstitiously administered: they, as likewise the public prayers of the Church, were celebrated in a strange tongue: and certain other ecclesiastical ordinances were raised to the dignity of the two sacraments of Christ. Celibacy was enjoined upon her clergy. They, as well as her people, were little distinguished for moral or intellectual improvement. Monastic establishments existed to a great and very detrimental extent. And of those who bore the episcopal office in her communion, her four archbishops and twenty-six bishops, the appointment was conferred, the allegiance claimed, and the rights and privileges circumscribed by a foreign potentate; from whom the metropolitans had submitted to receive their archiepiscopal palls from the middle of the twelfth century, in acknowledgment of the Papal supremacy."*

* As to the English sovereignty being derived from a foreign source, it may be remarked, that the claim of the Kings of England to the dominion of Ireland was independent of any papal authority. Whatever right Pope Adrian may have pretended to possess or to exercise in the bestowal of that kingdom on Henry the Second, he had by right, as Sir John Davies has remarked, "no more interest in this kingdom than he which offered to Christ all the kingdoms of the earth." (Discovery why Ireland was never entirely Subdued, by Sir John Davies, 15. ed. 1747.) To use the words of Archbishop Ussher, (Religion of the Ancient Irish, 115.) "Whatsoever become of the Pope's idle challenges, the Crown of England hath otherwise obtained

It was by the abrogation of this supremacy, by stat. 28 Hen. VIII. c. 5. (Ir.), and the assertion of the sovereign's right to the undivided dominion over all his subjects, as well ecclesiastical as civil, that the first advance was made towards the reformation of religion, the providence of God converting the counsels of the monarch for the maintenance of his own royal prerogative into the means of purifying and renovating his Church.

The Church of Ireland, from the earliest days of the Reformation under Edward the Sixth, and especially during the reign of Elizabeth, had depended in a principal degree, if not altogether, on the Church of England, and had been in agreement with that Church in all essentials. Her bishops had been in a great measure either Englishmen sent over from England, or the descendants of English parents, though of Irish birth. Her liturgy, her forms of ordination, and her sacred rites and ceremonies were the same. Her clergy practised an entire and regular conformity to the Articles and Constitutions of the English Church, so far as the different circumstances of the two countries would allow : and whether on their admission to holy orders, or on their appointment to the cure of souls, or on their promotion to any ecclesiastical dignity, they, from the fourth year of Queen Elizabeth, subscribed to

an undoubted right unto the sovereignty of this country; partly by conquest, prosecuted at first upon occasion of a social war, partly by the several submissions of the chieftains of the land made afterwards." In fact, there appears to have been at no time any parliamentary recognition of the hypothesis, which represented the King as the feoffee of the Pope in derogation of the royal supremacy.

the English articles of faith.* But, notwithstanding stat. 1 Edw. VI., c. 1. s. 7, which commanded the communion to be given “under both the kinds”† to “the people within the Church of England and Ireland,” as well as the proclamation of March, 1548, prefixed to the Order of the Communion, which enjoined equally upon the clergy of both countries the observance of that Order, it was not until February 6th, A.D. 1551, that an injunction was sent by Edward VI. to the Lord-Deputy to have the English Book of Common Prayer read in the Irish churches. Immediately upon the receipt of this injunction, Sir Anthony St. Leger summoned the whole clergy, but not as a Convocation,‡ for the 1st of March, to acquaint them with his Majesty’s commands ; and after some opposition from the Archbishop of Armagh and several bishops, a proclamation was issued for carrying the order into effect : and thus the English Prayer Book began to be publicly used on Easter Sunday (March 29th), in Christ Church Cathedral, Dublin.§

The library of Trinity College, Dublin, and that of Emmanuel College, Cambridge, each contain a copy of the Prayer Book put forth, in 1551, at the “commandment of Sir Anthony Sentleger, late Lord-Deputy of Ireland, and Council of the same.”

* 1 Mant, Hist. Church of Ireland, 382.

† The following entry appears in the Journal of Convocation, 1 Edw. VI. : “Item, determined (no man speaking against it), that the Communion should be administered in both kinds.” Gibson’s Codex, 397. 1 Stephens, Ecclesiastical Statutes, 293.

‡ 2 Mant, Hist. Church of Ireland, 158.

§ Original Letters, Parker Soc. 413. 433. Phenix, i. 130.

The title of the book is printed in red and black, and is as follows :

T H E B O O K E

of the common praier and admi-
 nistracion of the Sacramen-
 tes, and other rites and
 ceremonies of the
 Churche: af-
 ter the
 vse
 of the Churche of
 England.

DVBLINIAE IN OFFI-
 CINA HVMFREDI
 POVVELI.

Cum priuilegio ad impri-
 mendum solum.

ANNO DOMINI
 M.D.LI.




On the back of the title-page is :—



T H E C O N T E N -
 tes of this Booke.

On folio A iii is found:—

 THE TABLE AND
 Kalender expressyng the order of the Psalmes
 and Lessons, to be said at Mattins and
 Evensong, throughout the yere,
 except certayne propre sea-
 ses, as the Rules
 followyng
 more,
 plainly declare



Printed at the commaundment of the right woorshipfull,
 Sir Anthonie Sentleger (knyght of the order) late
 Lorde deputie of Irelande, and counsaile of
 (••)(••) the same. (••)(••)

On folio cxi., facie, is the colophon:—

Imprinted by Humfrey Powell, Printer to the
 Kinges Maiestie in his hyghnesse realme of Ire-
 land, dwellynge in the cite of Dublin in the
 great toure by the Crane.

Cum privilegio ad imprimendum solum.

ANNO DOMINI.

M.D.LI.



* A doubt has been entertained whether this book was really printed at Dublin; it being considered that in 1551 there was no printer in Dublin who could produce such a specimen of typography, and that Powell only put his name to what others had printed in London: but the facts are, that Powell was originally a London printer—he “dwelt in 1548 and 1549 above Holborn-Conduit; but he appears soon after to have gone over to Ireland.” 2 Ames, Typ. Ant. 794.; and see Letter from Dr. Rutty of Dublin to Dr. William Clarke of London, dated 28th June, 1744. 3 Ames, Typ. Ant. 1522. Vide post, xix, xxv.

On the reverse of the same leaf follows:—

**¶ A praier for the Lord deputie, (to be said)
betwene the two last Collectes of the Latenie.**

This prayer differs entirely from that now in use.*

* The following is a copy of this "Praier", for which the Editor is indebted to the Rev. Dr. Todd.

"A praier for the Lord deputie, (to be said) betwene the
two last Collectes of the Latenie.

"Most mercifull and everlastyng God, whiche amongst other thy sundrie and manifold giftes, (by geuyng of good and righteous ministers in earth) dooest declare thy fauourable mercie and excedyng goodnesse: We most humblie besече thee, that thou wilt so lighten the herte of thy seruauant (Sir James Croft) now gouernour ouer this realme, under our most dread and soueraigne Lord, Edward the sixt: that he maie by the might of thy power, gouerne and guide the same in thy most holy lawes: grauntyng hym grace (by purenesse of life and feruent zeale to thy trueth) to be an example to all other, to leaue of their olde abhominable errours: And that he maie (hauyng stedfast confidence in thy helpe) not onely bring the people to liue in thy feare, and due obedience to their Kyng: but also by ministring of Justice, may kepe them from their accustomed, most frowarde and diuelishe seditions, in rest, peace and quietnesse. And graunt Lord we besече thee, for thy sonne Jesus Christes sake, that through thee he be defended from the priuie craftes of those, whiche shall go about maliciously to let or hyndre his good and godly procedynges: and that his dooynges alwaies and in all thynges, maie tende to thy glorie, the Kynges honour, and the common wealth of this lande. That thou wylte helpe hym, mainteyne him, strenghten him, in thy waies direct hym, and appoinet iust and faithfull dealyng officers and seruauantes about hym, we most humblie praie the good lord: who with thy sonne and the holy ghost, liuest and reignest, worlde without ende. Amen."

The second Book of Common Prayer, which had been put forth in England in 1552, does not appear to have been ordered for observance in the Irish Church during the short period that Edward VI. survived its enactment.*

The English services ceased to be read openly from the death of Edward VI. until August the 30th, 1559, on which day the English Litany was again sung in Christ Church Cathedral, whither the Earl of Sussex had gone for the purpose of taking the oaths of office as Lord-Deputy. Part of his instructions were, "to set up the worship of God as it is in England, and to make such statutes next Parliament as were lately made in England, *mutatis mutandis*." Therefore, on the meeting of the Irish Parliament, in January, 1560, the second business they took in hand was to pass an Act of Uniformity, copied from Elizabeth's, authorizing the Prayer Book put forth in England with her sanction. Hitherto they had not interfered in these matters, and the English book was "used in most of the churches of the English plantation, without any law in their own Parliaments to impose it on them."†

The preamble of the stat. 2 Eliz. c. 2. (Ir.) [1560] plainly implies, that the use of the Book of Common Prayer in Ireland at the death of Edward VI. rested on an Act of the *English* Parliament. It seems plain also, that no Act had been passed in Ireland in Queen Mary's reign to prohibit the use of the English Service Book.‡

* 1 Mant, Hist. Church of Ireland, 258.

† 1 Heylyn, Hist. Ref. i. p. 261. 2 Ibid. ii. 324, 325. ed. Eccl. Hist. Soc.

‡ Clay on the Irish Prayer Book, British Magazine, December, 1846, p. 604.

Dr. Elrington states,* that “the reformation in Ireland was carried on by the regular assembly to which the affairs of the Church ought canonically to be intrusted, and the English Liturgy was accepted by a synod of the clergy held in 1560;” but it is clear, however, that the use of the Book of Common Prayer up to the commencement of Elizabeth’s reign had depended on the laws made in England.

Stat. 2 Eliz. c. 2.,† after reciting that, at the death of Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, (The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England,) authorized by Act of Parliament, holden in England, in the fifth and sixth years of Edward the Sixth, intituled, (An Act for the Uniformity of Common Prayer, and Administration of the Sacraments;) which was repealed by Act of Parliament in England, in the first year of Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ’s Religion: enacted, That the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed

* The Life of the Most Reverend James Ussher, D.D., Lord Archbishop of Armagh, and Primate of all Ireland, with an Account of his Writings. By Charles Richard Elrington, D.D., Regius Professor of Divinity in the University of Dublin. p. 42. Lond. 1848.

† An accurate copy of this statute, which the Editor has recently collated with the original Statute Roll, has been printed in the Appendix to this Introduction.

by this Statute, should stand and be from and after the Feast of _____ in full force and effect: That all and singular Ministers, in any Cathedral, or Parish Church, or other Place within the Realm of Ireland, should, from and after the Feast of

then next, be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all other Common and Open Prayer, in the order and form mentioned in the said Book so authorized by Parliament, in the fifth and sixth years of Edward the Sixth, with one alteration or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other or otherwise: That such Ornaments of the Church, and of the Ministers thereof, should be retained and be in use, as was in the Church of England by Authority of Parliament, in the second year of Edward the Sixth, until other order should be therein taken by the Authority of the Queen, with the advice of Her Commissioners appointed and authorized under the great seal of England, or of Ireland, for Causes Ecclesiastical, or by the Authority of the Lord Deputy, or other Governor or Governors of Ireland, for the time being, with the advice of the Council of Ireland under the great seal of the same, and also that if any contempt or irreverence should be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen might, by the advice of the said Commissioners; or the Lord Deputy,

or other Governor or Governors of Ireland for the time being, might, with the advice of the Council of Ireland, ordain and publish such further Ceremonies or Rites, as might be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christ's Holy Mysteries and Sacraments : That all Laws, Statutes, and Ordinances wherein or whereby any other Service, Administration of Sacraments, or Common Prayer was limited, established, or set forth to be used within Ireland, should from henceforth be utterly void : And forasmuch as in most places in Ireland, there could not be found English Ministers to serve in the Churches or Places appointed for Common Prayer, or to minister the Sacraments to the people, and if some good mean were provided for the use of the Prayer, Service, and Administration of Sacraments set out and established by this Act, in such language as they might best understand, the due Honour of God would be thereby much advanced ; and for that also, that the same might not be in their native language, as well for difficulty to get it printed, as that few in Ireland could read the Irish Letters :* it enacted, That in every such Church or

* Although no legislative measure was enacted, early attempts were made to disseminate the Scriptures and Prayer Books in the Irish language, and upon this interesting subject the Editor has been favoured with the following communication from the Rev. Dr. Todd :—

“ One of the earliest efforts of Trinity College, for the diffusion of knowledge and religion in Ireland, was the cultivation of the Irish language. Nicholas Walsh, Chancellor of St. Patrick's, and afterwards Bishop of Ossory, where he was barbarously murdered in 1585, had long before exerted himself in conjunction with John Kerney, or

Place, where the Common Minister or Priest had not the

Kearnagh, a native Irishman, but a man of learning, educated at Cambridge, and treasurer of St. Patrick's Cathedral, Dublin, in the attempt to employ the Irish language as a means of educating and civilizing the natives; and for this purpose a fount of Irish types had been purchased by Queen Elizabeth, in 1571, and sent to Dublin; an order was also obtained that the prayers of the church should be printed in the native language and characters, and a church set apart in the shire-town of every diocese where they were to be read, and an Irish sermon preached to the people.

"The first book ever printed in the native language and characters was the Church Catechism translated into Irish by Kerney, under the title '*Alphabetum et ratio legendi Hibernicam, et Catechismus in eadem lingua*;' John a Kearnagh, *Dubl.* 1571,' 8vo. Then followed an interval of thirty years, in which the Irish types appear to have lain wholly idle; at length they produced the New Testament, '*Tiomna Nuadh, &c., re Huilliam O'Domhnui*,' Dublin, 1602, 4to., with a dedication to King James in English. The expense of this edition was borne by the Province of Connaught and Sir William Ussher, clerk of the council. It was afterwards reprinted, but without Archbishop Daniel's preface, at the expense of the Honourable Robert Boyle, 4to., London, 1681. Harris, in his edition of Sir James Ware's *Writers of Ireland*, p. 97, says, that the New Testament in Irish, by Nehemiah Donellan, Archbishop of Tuam, was printed in 1603, 4to., with a dedication and preface. But this we conceive must be a mistake; no mention is made of any such publication by Bishop Richardson (*Hist. of Attempts to convert the Popish Natives of Ireland*, p. 17.); nor is it very likely that two different versions would be put forth so nearly at the same time: the mistake appears to have arisen from confounding Donellan with Daniel. In 1608 the same William Daniel published his version of the Book of Common Prayer, small folio, printed by J. Frankton; and during the Commonwealth, a Catechism in Irish was printed by Godfrey Daniel, with rules for reading Irish, Dublin, 1652. Soon after the Irish types appear to have fallen into the hands of the Jesuits, who sent them to Douay, for

use or knowledge of the English tongue, he might say and

the purpose of promoting their own cause in Ireland through the medium of the native language; and with them were probably printed those Irish catechisms and religious tracts afterwards circulated so extensively among the natives by the agents of the Hiberno-Roman Church.

“The next person who exerted himself in Irish printing was the Honourable Robert Boyle: this eminent patriot, at his own expense, procured a fount of types, cut by Moxon in London, and with it he printed, first, the Church Catechism, with Elements of the Irish Language—London, 1680: then Archbishop Daniel’s New Testament already mentioned; and, lastly, the version of the Old Testament, made by Bishop Bedell, and the Rev. Murtoagh O Cionga, or King, one of his clergy. This great work (wanting, however, the Apocrypha) was now for the first time printed in 4to., London, 1685, under the title, *Leabhuir na seintiomna, ar na Ttarruing go Gaidhlig tre chúram agus dhútrás an doctuir Uilliam Bedell.*

“Although a number of scholarships in Trinity College were reserved for *natives* who spoke Irish, no attempt was made to encourage the study of that language until Provost Bedell, in 1628, introduced Irish prayers and a lecture in the chapel of the university. In the provostship of his successor, Dr. Robert Ussher, in 1630, a chapter in the Irish Testament was read every day at dinner in the hall by one of the natives, and this was appointed by the provost and senior fellows, ‘soe to continue betweene 12 of y^e. proficientest untill y^e. rest be able to perform it, w^{ch}. we enjoyne them all wth. in half-a-yeare, or in default thereof to be deprived of their natives stipend.’

“James I., in the seventeenth year of his reign, thus wrote to the Lord Deputy on this subject,—‘Because our colledge of Dublin was first founded by our late sister of happie memorie, Queene Elizabeth, and hath beene sence plentifully endowed by us, principallie for breeding upp the natives of that kingdom in civilitie, learning, and religion, wee have reason to expect, that in all that long tyme of our peaceable government, some good numbers of our natives should have beene trayned upp in that colledge, and might have beene employed

use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their Common and Open Prayer in the Latin tongue,* in

in teaching and reducing those which are ignorant among the people ; and to think that the governors of that house have not performed that trust reposed in them, if the renewes thereof have beene otherwise employed ; and therefore wee doe require that henceforth speciall care be had, and that the visitors of that universitie be required particularlie to looke unto and take care of this point, and the supplying of the present want, that choice be made of towardlie young men, alreadie fitted with the knowledge of the Irish tongue, and be placed in the universitie, and maintained there for two or three yeares, till they have learned the ground of religion, and be able to catechise the simple natives and deliver unto them so much as themselves have learned.' The efforts made, in consequence of this letter, to promote the cultivation of Irish among those students who spoke the language from infancy, continued under Provosts Bedell and Ussher, but were put a stop to altogether by the civil war and the troubles that ensued. We hear no more of Irish being taught in the university till the year 1680, when Dr. Narcissus Marsh, then provost, (afterwards Primate), engaged teachers at his own expense, whose lectures were attended by about eighty students. About thirty years later, Dr. John Hall, vice-provost, supported a person at his own expense, to give private lectures in the language ; and finally Dr. William King, Archbishop of Dublin, engaged one Charles Lyniger as a public teacher of Irish in the college.

"The recent establishment of a professorship of the Irish language in the university, together with the foundation of scholarships and prizes for the encouragement of the study of Irish among the students, has done much to wipe away the reproach which rested for so long a period on the heads of the university, for neglecting this part of their duty."

* "As to this remarkable clause, 'if,' says Dr. Leland (vol. ii. p. 225. in not.), 'it did not effectually provide for the edification of the

the order and form mentioned and set forth in the Book established by this Act.

people, it at least served to sheathe the acrimony of their prejudices against the reformed worship, by allowing it to be performed in the usual language of their devotions :’ a benefit dearly purchased by the sanction given to a practice which was ‘plainly repugnant to the word of God and to the custom of the primitive Church’. Waiving, however, a consideration of the principle compromised by this enactment, and admitting the occasion of some substitute for the Liturgy in the English tongue, certain questions immediately offer themselves to the mind, concerning the application and the utility of the proposed substitute. The obvious substitute would have been the same liturgy in the Irish tongue,—in the native language of the people. But this ‘might not be, as well for the difficulty to get it printed, as that few in the whole realm could read Irish letters.’ Could not these difficulties then have been overcome by supplying the proper types for the printing, and by training persons to read the Irish character, if none were to be found actually qualified? Such a course was, in fact, adopted, and with good success, by a private clergyman, not many years after, so that it should seem to have been by no means impracticable at this time by those in power.

“But the substitute to be used was the Liturgy ‘in the Latin tongue’. In what way was the Latin version to be provided? Was it by public authority? Of that there are no traces of information, nor does it appear at all probable. Was a translation, then, from English into Latin to be made by each individual minister? If so, why could he not use it as prescribed in the English service? Was such minister sufficiently conversant with Latin to be able to translate *into* that tongue? Yet this is hardly consistent with the character of ignorance and illiteracy ascribed to very many of the clergy, so great that they were supposed not to understand their own mass-books.

“But suppose the Common Prayer to be used in the Latin tongue, how could this be taken for ‘such language, as they mought best understand’? The people surely must have been left without any benefit from a service, to them as unintelligible as the Popish service which it was to

In 1566 the Lord Deputy, Archbishops and Bishops,

supersede ; the proposed provision, indeed, so far was calculated to 'advance the due honour of God,' as it shut out from his service idolatry and superstition, and other unscriptural forms of worship ; but the application of the provision to the benefit of the people is by no means easy to be discovered. That was a wiser and more wholesome provision which was contained in one of King Edward the Sixth's instructions, that the Liturgy in the Irish tongue should be used in places where it was needed : only care should have been taken to supply the need, by getting Common-Prayer Books printed in that tongue, and finding or making ministers qualified to read them, if such could possibly have been done."^a

It is, however, clear by this statute that it was the intention of the Legislature that vacant benefices should be bestowed upon "persons who could speak English, apt and convenient to occupy the same," in preference to any person not so qualified. The frequent preferment of Englishmen should seem to have been the natural consequence of this provision.

Many of the English who went over to Ireland for the purpose of such preferment, were either unlearned or of questionable character, so as to be justly deemed incapable and insufficient for succeeding to a benefice ; for as Strype^b remarks, under the year 1563, "the ignorance of the ordinary sort of clergymen, curates, and such like, is commonly said to be great about these times. Notwithstanding all the pains that were used to deliver the Church of that blindness that enveloped the priests in the late popish times, it would not yet be dispelled. For an instance of this I bring in here the curate of Criplegate, one Tempest, a well-meaning man, who, having upon some occasion, perhaps the metropolitical visitation, been before Peerson, the Archbishop's chaplain, was asked by him some questions, and, among the rest, what was the meaning of the word 'function,' which hard word he could not tell what to make of ; for which, it seems, he was reprehended."

¹ Mant, Hist. Church of Ireland, 260—262.

^b 1 Life of Parker, 258.

and other Her Majesty's High Commissioners,* for Causes Ecclesiastical in Ireland,† put forth a book of articles, which were to be publicly read by the clergy "at their possession-taking, and twice every year afterwards." It would appear, says Dr. Elrington, "that the English Articles were not in force at this time in Ireland, because this book of Articles is copied from a similar production issued in England before the publication of the Thirty-nine Articles, and designed, no doubt, to supply the want of an authorized formulary. Its publication in Ireland would therefore seem to warrant the supposition of a similar want there. It has

* Dr. Elrington (*Life of Ussher*, p. 42.) observes : "These commissioners were appointed by Elizabeth in the year 1563, and are not taken notice of in any history of Ireland with which I am acquainted. Leland, indeed, and he is followed by Bishop Mant, states that a high commission court was established in Dublin in 1593. Possibly this is an error of the press, and that he wrote 1563, alluding to these commissioners. The commission is dated the 6th of October in the sixth year of her reign, and is addressed to Adam, archbishop of Armagh, Hugh, archbishop of Dublin, Thomas, earl of Ormonde, Gerald, earl of Desmond, Gerald, earl of Kildare, Hugh, bishop of Meath, Robert, bishop of Kildare, Thomas, bishop of Leighlin, Sir Henry Radcliffe, knight, Sir William Fitzwilliam, knight, Sir Robert Cusack, knight ; John Plunkett, Robert Dillon, James Bathe, Francis Agarde, Robert Cusacke, the Maiours of * * * * * for the time being, Terence, the dean of Armagh, John Garvy, and Henry Draycott. The commission is very long, and extends over a large range of business, including heresy and other subjects of spiritual jurisdiction."

† Of this publication the contemporary historians give no account, and it was utterly unknown till Archdeacon Cotton discovered a copy of it in a collection of pamphlets in the library of Trinity College, Dublin. Vide post, xix.

indeed been argued from Ussher's sermon before the House of Commons, that subscription* to the English Articles was required in Ireland. Ussher certainly says, 'we all agree that the Scriptures of God are the perfect rule of our faith, we all consent in the main grounds of religion drawn from thence: we all subscribe to the Articles of doctrine agreed upon in the Synod of the year 1562 for the avoiding of diversities of opinions and the establishing of consent concerning true religion:' but it does not appear to me, that these words are decisive, he might have used them in a general sense as merely expressive of assent, and indeed must have done so, for many of the persons he addressed had never subscribed the Articles. But whether the Thirty-nine Articles of the English Church were in force or not, every dictate of prudence would have suggested the propriety of assimilating the two Churches."†

The following is a copy‡ of the Articles§ in question, which have been published by Dr. Elrington (*Life of Ussher*, App. xxiii.—xxix.):—

* A circumstance mentioned incidentally by Wood would seem to prove subscription was not required. He says, "John Ball (about the year 1608) made shift to be ordained a minister in London, without subscription, by an Irish bishop." 2 Wood, *Athen. Oxon.* 671.

† Elrington's *Life of Ussher*, 42, 43.

‡ This book would seem to refute the assertion of Ames, (2 *Typ. Ant.* 749.) that no production of the press of Humfrey Powel later than 1551 is known.

§ These Articles, in the form in which they appeared in England in 1559, will be found in 4 Wilkins, *Concilia*, 195.

A B R E F F E

Declaration of certein Principall articles of Re-

*ligion: set out by order and aucthoritie
as well of the right Honorable sir Henry
Sidney Knyght of the most noble order.
Lord presidēt of the Coucel in the Prin-
cipallitie of wales & Marches of the
same, & general deputie of this Realme
of Irelande, as by Tharchebyshops, &
Byshopes & other her majesties Hygh
Commissioners for causes Ecclesiasticall
in the same Realme.*



*Imprynted at Dublin by Humfrey
Powel the 20. of January. 1566.*

THE BOOK E.

A BREFE Declaration of certeine pryncipall Articles of Religion set out by order and auctoritie as wel of the Ryght Honorable Sir Henry Sidneys, Knyght of the most noble order, Lorde President of the Coucil in the Principalitie of Wales, and Marches of the same, and generall Deputie of this Realme of Irelande—as by Tharchebyshopes and Byshopes with the rest of her Maiesties Highe Cōmissioneres for causes Ecclesiasticall in her Realme of Irelande, for the unitie of Doctrine to be holden and taught of all Persons, Vicars, and Curates, as well intestification of their cōmon consente and full agrement in the said Doctryne, as also nessessarye for the instructiō of their people in their severall Cures, to be read by the said Persons, Vicars and Curates at their possesciō takyng or fyrste entrie into their Cures, and also after that yerelye at two several tymes by the Yere, that is to saye : the Sūdays next folowyng Easterday and Sainct Myghell Tharchangell, and this upō payne of Sequestration, depriation, or other cohercion, as shalbe imposed upon suche as shall herein make default.

ON ARTICLES.

Forasmuche as it appertayneth to all Chrysten men, but especially to the Ministers and the Pastours of the Church, beyng teachers and instructours of others, to be readye to

geve a reason of their fayth when they shalbe thereunto required: I for my parte now appoynted your Parson, Vicar, or Curate, hauynge before my eyes the feare of God and the testimonye of my conscience, doo acknowledge for my selfe, and require you to assent to the same.

¶ *The fyrste Article.*

Fyrste, that there is but one leuyng and true God, of infinit power, wysdome, and goodnesse; the maker and preseruer of al thynges; and that in unitie of this Godhead ther be thre persons of one substance, of equal power and eternitie, the Father, the Sonne, and the holye Ghost.

¶ *The second Article.*

I beleue also what soeuer is contained in the holye canōical Scriptures, in the which Scripturs are cōteined all thynges necessary to saluation, by the which also al errors and heresies may sufficientlye be reprovēd and conuicted, and al doctrine and Articles necessarye to saluation established. I doo most firmly beleue and confesse all the Articles contained in the three Credēs—the Nicene Crede, Athanasius Crede, and our cōmon Creede, called the Apostels Creede, for these doo brefly contēine the principal Articles of our faith, which are at large set foorth in the holye Scriptures.

I acknowledge also the Church to be the Spouse of Christ, wherein the word of God is truely taught, the Sacramētes orderly ministred accoryng to Christes institution, and the auctoritie of the keiys duely used. And that every such particuler Church hath auctoritie to institute, to chaūg, cleane to put away ceremonies and other ecclesiasticall

Rites, as they be superfluōs, or be abused : and to constitute other, makynge more to semelynesse, to order or edification.

¶ *The fourth Article.*

Moreover, I confesse that it is not lawefull for any man to take upon hym anye office or ministerye, eyther ecclesiasticall or seculer, but such onely as are lawefully thereunto called by theyr hyghe auctorities accordynge to the ordynaunces of this Realme.

¶ *The feyft Article.*

Furthermore, I doo acknowledge the Queene's Maiesties prerogative and superioritie of governemēt of al estates and in all causes, as wel ecclesiasticall as temporal, within this Realme, and other her Dominions and Countreyes, to be agreeable to Godes wourde, and of right to appertayne to her hyghnes, in such sort as is in the late Act of Parliamēt expressed : and sithens by her Maiesties iniunctions declared and expounded.

The syxt Article.

Moreover, touchynge the Byshope of Rome, I do acknowledge and confesse, that by the Scriptures and worde of God, he hath no more auctoritie then other Byshopes have in their Provinces and Diosseces ; ād therefore the power which he now chalengeeth, that is, to be the supreme head of the universal Church of Christ, and so to be above all Emperours, Kings, and Princes, is an usurped power, contrary to the Scriptures and worde of God, and contrary to the example of the primative Church : and therefore is for most iust causes taken awaye and abolished within this Realme.

The VII. Article.

Furthermore I do graunt and cōfesse, that the boke of cōmon prayer and administration of the holye Sacramentes, set foorth by the auctoritie of Parlyament, is agreable to the Scriptures, and that it is Catholyke, Apostolyke, and most for the advauncynge of Gods glorie and the edifynge of Gods people, both for y^t it is in a toũge, y^t may be understāded by y^e people, and also for the doctrine and forme of ministration conteyned in the same.

The VIII. Article.

And although in the administration of Baptisme, ther is neither exorcisme, oyle, salte, spittil, or halowyng of the water now used: and for y^t they were of late yeres abused and esteemed necessary, where they pertaine not to y^e substance and necessitie of the Sacramēt ful and perfectly ministred to al intētes and purposes agreable to the institutiō of our Saviour Christe.

The IX. Article.

Moreover I do not only acknowledg that privat Masses were never used amōgest the Fathers of the primitive Church, I meane publique ministration and receavinge of y^e Sacramēt by the Prieste alone without a iust number of cōmunicātes, accordynge to Christes saying, Take ye and eate ye, &c., but also that the doctrine which maynteinith the Masse to be a propiciatory sacrifice for the quicke and the dead, and a meane to delyver soules out of purgatorye, is neyther agreable to Christes ordynauce nor grounded upon doctrine Apostolycke, but contrarywise most ungodlye and most iniurious to the precious redemptiō of our Saviour

Christ and his onely sufficient sacrificise offered once for ever upon the alter of the Crosse.

The X. Article.

I am of that mynde also, that the holy Cōmunion or Sacramēt of the body and bloude of Christ, for the due obediēce to Christes institution, and, to expresse the vertue of the same, ought to be mynistrēd unto the people under both kyndes, and that it is avouched by certaine fathers of the Church to be a playne sacriledge to robbe them of the misticall cup, for whom Christ hath shed his moste precious blood: Seyinge he him selfe hath saied, drinke ye all of this. Consyderinge also that in the tyme of the auneynt doctours of the Church, as Ciprian, Jerome, Augustine, Gelasius, and others, vi. hundreth yeares after Christ and more, both the partes of the Sacramente were mynistrēd unto the people.

The XI. Article.

Last of al, as I do utterly disallowe the extollynge of Images, Relicks, and fayned Miracles, and also all kynde of expressing God invisible in the forme of an olde man, or the holye ghoste in forme of a dove, and all other vayne worshippynge of God devised by mans fantasie, besydes or contrarye to the Scriptures: As wandrynge on pilgrimages, settinge upe of Candel, prayinge upō beades, and such lyke supersticion, which kynde of woorkes have no promyse of rewarde in Scripture, but cōtrary wise, threatnynges and maladietions: So I do exhorte all men to the obedyence of Godes lawe, and to the workes of fayght: As charytie, mercy, pitye, almes, devout and fervent prayer, with thaffection of the hart, and not with the mouth only. godly

abstinence and fastynge, chastitie, obedyence to the rulers and superyour powers, with such lyke workes and godlynes of lyfe commaunded by God in his worde, which as Sainte Paule saith, hath promises both of this lyfe, and of the lyfe to come, and are workes only acceptable in Godes syght.

The XII. Article.

These thynges above rehearsed, though they be appoynted by common order, yet do I without all compulsion, with fredome of mynde and conscience, frome the bottome of my hart and upon most sure perswasion, acknowledge to be true and agreable to Godes worde, And therfore I exhort you al, of whom I have cure, hartelye and obedientlye to embrace and receave the same, that we all ioyning together in unitie of spirit, fayth and charytie, may also at leangth be joyned together in the kyngdome of God, that through the merites and deathe of our Saviour Jesus Christe: to whom, with the Father and the holy Ghost be all glory and empyre now and for ever. Amen.*

Imprynted at Dublin in Saint Nycolas Stret, by Humfrey Powell, Prynter appoynted for the Realme of Irelande.

* Bishop Mant (1 Hist. Church of Ireland, 275.) states, that "This declaration appears to be the same [it is verbatim the same] as one, of which a summary is given by Strype, in his Life of Archbishop Parker (i. 182, 183.), and which was put out in England in the year 1561, under the general name of the Metropolitans and Bishops, but seeming to have been chiefly the work of the Archbishop."

The principal Ecclesiastical Statutes that were enacted for Ireland during the reign of Elizabeth, besides stat. 2 Eliz. c. 2., were stat. 2 Eliz. c. 1. (Ir.)* (restoring to the crown the ancient jurisdiction over the state ecclesiastical and spiritual, and abolishing all foreign power repugnant to the same), stat. 2 Eliz. c. 3. (Ir.) (for the restitution of the first-fruits and twentieth part and rents reserved, nomine tenth or twentieth, and of parsonages impropriate to the Imperial crown), stat. 2 Eliz. c. 4. (Ir.) (for the confirming and consecrating of Archbishops and Bishops), stat. 5 Eliz. c. 1. (Ir.) (for the assurance of the Queen's power over all estates and subjects within her dominions), and stat. 13 Eliz. c. 2. (Ir.) (against the bringing in, and putting in execution of bulls, writings, or instruments, and other superstitious things, from the see of Rome).†

Bishop Mant‡ sums up the state of the Church in Ireland, during the reign of Elizabeth, in the following language: "On the 24th of March, 1603, Queen Elizabeth died, after a reign of more than forty-four years, productive of less religious improvement in her Irish dominions, and of less accession to the well-being of the Church of Ireland, than piety might have reasonably anticipated. Over what portions of the country, and to what amount of its population, the Church had been during that interval extended, it were difficult to affirm; probably her influence was not great beyond the most cultivated and civilised parts, and even in those not entirely predominant. The royal

* Vide stat. 9 & 10 Vict. c. 59.

† Vide 1 Stephens, Ecclesiastical Statutes, 385—420.

‡ 1 Hist. Church of Ireland, 340—342.

supremacy, indeed, was established ; and wholesome laws had been enacted for the celebration of her pure worship of God, and for sound religious instruction : and many efforts were made, sometimes of a public and at others of a private kind, sometimes by constraint and at others by persuasion, to bring the professors of a corrupt faith and idolatrous worship into her fold. But these were strenuously counteracted by the edicts and emissaries of the Bishop of Rome ; by the perseverance of the native Romish priesthood, and their associates from abroad ; by the rebellious spirit of the Irish chieftains, which kept the kingdom in a state of constant commotion ; and by the absence of social good order, and habits of moral culture in the people. That at the head of the Church, and in the offices of her ministry, had been placed men of distinguished zeal, ability, and knowledge, suited to the exigency of the times, may have been the fact, but it does not satisfactorily appear. Ossory, indeed, may mention among its bishops the name of Nicholas Walsh, in honourable competition with that of Bale, his more renowned predecessor : but I know not that Dublin can produce a candidate to rival the professional devotion and energy of Archbishop Browne. Meanwhile, notwithstanding partial efforts for the supply of the defect, an avenue to the understanding of the great mass of the population was needed through the medium of a common language in the Church and the people ; and from the indisputable evidence of Sir Henry Sidney, about the middle of the queen's reign, and from that of Spenser and Sir Francis Bacon towards the close of it, we learn how deficient was the Church in material buildings for the

celebration of her worship, and in ministers to celebrate it. That the queen and her English government were not ignorant of these defects, evidence exists in the communications, which passed between them, and the persons intrusted with the local administration of Irish affairs. Whether they were actuated by that earnest desire which ought to have prompted them to activity in the cause of God and of his truth, but were impeded in their efforts by obstacles insurmountable; or whether they were not fully alive to their duty, and not properly strenuous in the execution of it; different judgments may be formed: but unhappily, in either case, the melancholy fact is upon record, that sufficient provision was not made for the ministrations of the Church."

James's edition of the Prayer Book* was received by the Irish people without remark, as a necessary consequence of its adoption in England. In 1634, the third of the Irish canons imparted to it, at least, ecclesiastical authority, unless the words, "That Form of Liturgy, or Divine Service, which is established by the law," are to be exclusively applied to the only book they accurately describe, the Prayer Book of Elizabeth. Whichever book was meant, and the probability is much in favour of the former, the same, in an Irish translation, the churchwardens were to procure, by the ninety-fourth canon, for every place "where all, or the most part of the people are *Irish*."†

* Vide 1 Stephens, *Book of Common Prayer*. *Introd.* cxl. *Eecl. Hist. Soc.* ed. 1849.

† Clay on the Irish Prayer Book, *British Magazine*, Dec. 1846, p. 607.

In 1608 the Prayer Book was printed in the Irish language and character, with a prefatory letter in English by William Daniel, or O'Donnell, Archbishop of Tuam, addressed to Sir Arthur Chichester, the Lord Deputy. Upon this subject the Editor has received the following valuable communication from the Rev. Dr. Todd.

“MY DEAR SIR,

“In compliance with your request I send you the accompanying collation of Archbishop Daniel's Irish version of the Prayer Book of King James I.

“That prelate was educated in the University of Dublin; had been nominated a scholar of Trinity College in the foundation charter of Queen Elizabeth, and was one of the first fellows *elected* under that charter in 1593. In 1608 he was nominated by the Crown to the archbishopric of Tuam, and shortly afterwards completed the printing of his Prayer Book; having in 1602 published the first Irish version of the New Testament.

“The Prayer Book is a small folio, very neatly printed. It is now of great rarity. I have never seen but one copy of it, which is in the Library of Trinity College, Dublin: there is another copy in the Bodleian Library.

“It is printed in the Irish language and character, with the exception of the following dedication, which is in English:—

“‘To the Right Honorable, and truly religious, Sir Arthure Chichester Knight, L. Deputy generall of Ireland,

W. D. wisheth all grace, prosperity and true comfort in this life : and eternall hapinesse in the life to come.

Right Honorable, if learning & religion were hereditarie to any Nation (as they are not, witnes Jewes & Græcians) this noble Iland, (noble* in respect of the quātity, and quality of the soyle) might compare with any whatsoeuer : Being somtimes in the account of very Heathen men, **Sacra Insula* : & in the iudgemēt of aunciēt Christians, while Sathan was bound, *Sanctorum patria*,† *bonarum literarum mercatura*. Such is the nature of affectionate loue, that it easily beleeueth whatsoeuer may feede the strength thereof: Yet this my beleefe is grounded vpon the testimony of antiquity recorded by Straungers, who seldom flatter in their reportes of straunge Countreyes. Famous ‡Aldelmus writeth thus of Ireland: *Discentium opulans, vernansque (vt ita dixerim) pascuosa numerositate, quemadmodum poli cardines, astriferis micantium ornantur vibraminibus siderum*. Then was the Land adorned with multitudes of learned men, as the Firmament is adorned with shining stars. §Abbas Ionas writeth thus of this Nation: *Gens, quamquam cæterarum gentium legibus carens, attamen christianæ religionis dogmate florens, ita vt omnium vicinarum gentium fidem excellat*. In those dayes the Neighbour Nations did highly admire the flourishing estate of christian Religion, both preached and professed by our forefathers in this Kingdome. An other auncient authour|| writeth to the same effect, gracing the Country and the Nation thus: *Scotia quæ & Hibernia dicitur, Insula est maris Oceani, fecunda quidem glebis, sed viris sanctissimis clarior*. Though this Kingdome were sometimes called Scotia, that is in Greeke, darkenes, and now may iustly recouer the auncient title of Scotia maior, (being in greater darkenes) yet that God that caused light to shine out of darkenes in the beginning, caused also the beames of piety, learning,

* Ptolem: Geogra lib. 7. cap: 5.

† Festus Auienus in Ora Marit:

‡ In Epist. ad Ehfridum. circ. An: Dom: 690.

§ In vita Columbani circ. An: dom. 626.

|| Author vitæ Kiliani, qui occisus An: dom: 689.

and religion, to shine from hence vnto other Nations, that sate in darkenes and in the shadow of death: for as there came many swarmes hither from forraine Countreyes to be trayned vp in learning and religion, (witnesses that famous Distich, ¶ *Exemplo patrum commotus amore legendi, Iuit ad Hibernos, sophiâ mirabile, claros*: The neighbour Saxons learning then their very characters from vs, the same in a manner with the characters of this Booke :) So this Beehiue sent many swarmes of learned Philosophers and religious Mounkes (much differing from the Mounkes of these dayes) into forrain Kingdomes, as diuers Monasteries and Schooles of good learning, in Britanny, Burgundie, Heluetia, Franconia, and euen in Italy must confesse, being at the first founded by the religious Mounkes and Philosophers of Ireland. And not withstanding that since the time that Sathan was set at liberty, the smoake of the bottomlesse pit hath darkened the Sunne and the Aire, as well in this Kingdome, as in all other Christian Kingdomes of the World: Yet there is great hope that (Sathan being now tyed, the short time of his tyranny for deceiuing vniuersally being expired) this Kingdome may flourish in the same mercy that the neighbour Kingdomes doe, and may see greater glory, then euer it hath scene heretofore. Mee thinks our mercifull God, whose property is, then to shew his mercies greatest when they are neerest to be dispaired of, having caused in the depth of our discomfort & dispaire, a most glorious *Starre to arise out of the North, doth in this great mercy giue full assurance of all other blessings whatsoever. What though Sathan doe now rage more among vs then euer heretofore? His rage argues his desperate estate, and the vtter ruine of his Kingdome. The blessed Trinity hath already founded a Colledge vpon our Easterne shore, wherein learning and Religion begins to flourish, and (rising with the Sunne) to spread the beames thereof already to some partes, with much comfort and ioy: And I nothing doubt, but that in Gods good time, by the meanes thereof, and of the like Schooles of good learning, (the chiefeest meanes of reformation) the Country that doth now generally sit in darkenes, shall in time see

¶ In vitæ Sulgeni. circ. Ann. 1080. In Britan: Malmesburia, Lindisfarna. In Burg. Luxonium. In Heluet: S. Gallus. In Franc: Herbipolis. In Italia: Bobiense. Camd.

* Jac. Rex.

great light, to their euerlasting comfort. I see nothing wanting but zealous hearts and handes to build the Temple of the Lord, our gracious God hauing made the way plaine, by causing our warres to cease, the Land hauing partly swallowed vp in displeasure the disturbers of our peace, and partly spued them out into Straunge Countryes, crauing better Inhabitants to enjoy her blessings, and discouering her rich bosome for their kinde intertainment. Oh that the Land would swallow or spue out all wicked seducers, the bane of our Church and common-wealth, the onely Authors of the wofull ruines of our Sanctuaries; I meane not so much the materiall temples, (which tyrannous impiety hath made waste, with greater fury then they were at the first erected with zeale, the ruines whereof doe crye for vengeance in euery corner of the Land,) as those Sanctuaries which consisting of religious soules, are most immediately the pretious Temples of the holy Ghost. I know (right honorable) it hath deeply wounded your religious Soule, to see the miserable desolation of this poore decayed Church, which (weare it truely described,) would amaze the mind of any Christian. And out of a Christian sympathy of the miseries thereof, (that I say nothing of your vnwearied labours watered beyond all hope with the deaw of Heauen, for the generall good of this common-wealth, by managing the sword of Justice) your Lordship hath oftē played the part of a religious Bissshop, by exhorting the stiffe-necked to Religion & conformity, by dehorting from idolatry and superstition, by reproofing the obstinate, confuting their errours and correcting their vices, by planting in the Church the best choise of Ministers that the dearth and iniquity of the time could afford, contributing liberally to the maintenance of some for their better incouragement, & charging your owne purse extraordinarily with the maintenance of diuers poore Schollers of the Country byrth for their education in learning & religion, for the seruice of the Church; wherein your Lordship hath gayned the loue of the Nation in generall, and the commendation of a nursing Father to the Church, more then any your worthy Predecessors. And hauing out of an vnderstanding heart wisely considered, that the liturgy of the Church comming in the cloud of an vnknown tonguc, can leaue no blessing behinde it, (as both †the Apostle teacheth, and this poore Church can testifye by wofull

experience) It pleased your Lordship to impose vpon my selfe, the burden of translating the Booke of common prayer, (the liturgy of the Famous Church of England) into the mother tongue (for the comfort of the meere Irish Churches) to the end that the ignorant may vnderstand, how grosely they are abused by their blind malicious guides, which beare them in hand that our diuine seruice is nothing else, but the seruice of the Deuill. My good Lord I was as willing to vndergoe this burden, for the good of the Church, as your Lordship was zealous to commaund the same: And hauing translated the Booke, I followed it to the Presse with ielousy, and daiely attendance, to see it perfected, payned as a woman in trauell desirous to be deliuered. Being now perfected with much difficulty, I present and dedicate the same to your honorable Lordship, as to the lawfull Father thereof: a better pledge of mine intire affection I cannot present, and could I present a better, I would in bounden duty present it to your Lordship. Beseeching the same that you will be pleased to accept thereof as of your little Benjamin, the sonne of your right hand, the rather because it hath been to the mother (for the space of two yeares) Benony, the sonne of her sorow. And hauing imbraced it, I humbly pray your honorable Lordship to send it abroad into the Country Churches, together with the elder brother the new Testament, to be fostered & fomented; Gods blessing & mine be with them. If any ignorant or malicious malecontent will barke at them as dogges at the mooneshine, this shalbe my preface to them for the present, *Hominibus scribimus non canibus*. Thus with mine earnest prayers vnto the throne of grace, for all increase & supply of grace in your Lordships honorable heart, & for Gods best blessings to accompany all your worthy indeuours to the good of this poore Church and common-wealth, & to the euermore lasting comfort & peace of your own Soule, I humbly take leaue. From my House in Sainct Patricks Close Dublin, the xx. of October. 1609.

Your most honorable Lordships to commaund



WILL. TUAMENSIS.

“The title-page is in an ornamented frame; the larger

capitals are in English letters, (evidently from a want of the proper sized Irish type), the smaller letters are Irish. The principal part of the title is in a circular space in the centre of the page—the imprint in a rectangular frame at the bottom.

“The title is as follows:—

LEABHAR
NA NVR
 NAIGHTHEADH
 GCOMHCHOIDCHIOND AGVS
 2)HEJNJS@aL@aCH@a
 va Sacramenteach
MAILLE LE GNA
 7H@J5HT@JBH a5US Le
 hoṛḁaṽḁḁḁḁḁḁ oṽle, ḁo ṽeṽṽ e@aḁaḁ-
 re va Saḁḁan

a@a SO aR Na CHUR a 5CLO
 2)baṽle aḁḁ Cl@aḁḁ, aḁḁṽḁ Sheon Ḃṽancke
alias Ḃṽanckton, Ḃṽoḁḁḁḁḁḁ aḁ
 Rḁoḁ aḁ Eṽṽṽ. 1608.
Cum Privilegio Regiæ Maiestatis

“On the back of the title are the King’s arms.

“Then Abp. Daniel’s letter, 2 leaves, sign. ¶

“[2nd page of last leaf blank.]

“Then the Act of Uniformity of Elizabeth in Irish.
 4 pages sign. ¶ and ¶¶

“The King’s Proclamation authorizing the Book of
 Common Prayer. [This is also in Irish, and is dated at

our palace of Westminster, 5th March, 5th year of our reign over England, France and Ireland; and 17th of Scotland.] 4 pages [last page of sign. CC, and three pages of CCC.]

“Next page follows,

“C Tabula festorum mobilium pro xx. iii. annos.

“Then follow the Calendar and Table of Lessons, in Latin. 12 pages sign. a. [which seems to be in six leaves.] This Calendar gives the 2nd Lessons only at Morning and Evening Prayer, omitting the 1st Lessons—the Old Testament not having been at that time printed in Irish. There are no festivals except those for which the English Liturgy has special services.

“The Table of Proper Lessons, the Preface, Order how the Scripture is to be read, &c., are all omitted. [Whether this omission arises from a defect in the copy preserved in the Library of Trinity College, Dublin, (the only copy to which I have access,) or whether it is an original omission in the book, I do not know.]

“Morning Prayer, sign. A, B, and C 1 (10 pages).

“Evening Prayer, sign. C 2, and D 1 p. 1. (3 pages).

“Quicumque vult. D, p. 2, and D 2 (3 pages).

“The Litany, sign. e to 5 (including the Prayers and Thanksgivings; all being headed on the upper margin ‘*Na Liodain*’, i.e. The Litany). (9 pages.)

“Collects, Epistles and Gospels, 5 1 p. 2 to CCc 2 p. 1. (35 pages.)

“[It is curious that the translator in this part of the Prayer Book retains the old Irish names of some of the Festivals, as being those in common use among the people;

for instance "The Purification of S. Mary the Virgin" is called *La fheyle Mhuirne na feyle Brighde*, "St. Mary's Day after the Feast of Brigid," the Feast of St. Brigid being the 1st, and the Purification the 2nd of February. But the Annunciation is called *La fheyle Mhuirne na feyle Padruais*, i. e. "St. Mary's Day after St. Patrick's Day," i. e. after the 17th of March, although neither of these Irish festivals has been marked in the Calendar. In like manner the Feast of St. Philip and St. James is called by the old Irish *Pagan* name for May Day, *la bealltainne*, a word whose meaning is still disputed by Irish scholars, but is supposed to have reference to the custom of bon-fires on the 1st of May, a custom evidently of Pagan origin. The Feast of St. John Baptist, is called simply St. John's Day, *La fheyle Iain Seain*. And All Saints' Day is called by its old name of *Samhain* (supposed to be also heathen), with the addition however of "or feast of all saints," *la Samhna no feyle na nuite namh.*]

"The Communion, sign. CCc 2 p. 1 to HHh p. 2. (20 pages.)

"The office of public Baptism, HHh p. 2 to kkk p. 1. (8 pages.)

"Private Baptism, kkk p. 1 to LLl p. 1. (4 pages.)

"The Catechism, LLl p. 1. to MMm p. 4. (8 pages.)

"Confirmation, MMm p. 4 to NNn p. 2. (3 pages.)

"Matrimony, NNn p. 2 to PPp p. 2. (9 pages.)

"Visitation of the Sick, PPp p. 2 to QQq p. 4. (4 pages.)

"Communion of the Sick, QQq p. 4 to RRr p. 1. (3 pages.)

"Burial, RRr p. 2 to SSs p. 2. (4 pages.)

"Churching of Women, SSs p. 2 to SSs p. 4. (2 pages.)

"Commination, SSs p. 4 to UUu p. 2. (7 pages.)

"At the end of the Communion service are these words :

Esai. 40
31

*Expectantes Iehovam mutant vires, ascendunt
pennis velut aquile: Currunt, neque defatigantur,
pergunt, nec defitescuntur.*

William Daniel.

"On the next page is a large wood cut, representing the arms of Sir Arthur Chichester: and the next page, which concludes the volume, is blank.

"There is no numbering of the pages or leaves in any part of the volume, so that I have been forced to make references by means of the signatures. And it is also to be observed that the signatures, although often expressed by Roman and Italic letters, follow the order of the *Irish* alphabet.

"I may add, that the word *priest* does not occur in any part of the book, but is every where throughout the rubrics translated by the word *minister*.

"I remain, my dear Sir,

"Faithfully yours,

"JAS. H. TODD.

"*Trinity College, Dublin,*

"*May 14th, 1849.*"

In 1615, a convocation of the Irish clergy, formed after the model of the English Convocation, assembled in Dublin. This seems to have been the first convocation ever held in

Ireland. The clergy do not appear to have granted any subsidies, or even to have claimed the right of taxing themselves. There is no Act of the Irish Parliament to confirm the grant of a subsidy by the clergy, yet there is in existence the transmiss of an Act for confirming the subsidies granted by convocation. The existence of the transmiss proves the wish of the English Government to have all things done regularly after the model of the Convocation in England, and its not being made use of establishes the fact that the Irish Convocation did not understand the proper mode of proceeding. The only business that is recorded to have been transacted,—the formation of the Articles,—was not concluded in proper form. They were not signed, as in England, by all the members, but by Archbishop Jones, Speaker of the House of Bishops in Convocation, and the Prolocutor of the House of the Clergy in their names. In the reign of Henry VIII. there does not seem to be any reference of ecclesiastical matters to the convocation, nor any claims of exemption on the part of the clergy. They were taxed in common with his Majesty's other subjects. The preamble of the 28 Henry VIII. c. 12. seems to prove that no convocation existed in Ireland, as it states that "At every Parliament begun and holden within this land, two Proctors of every diocese within the same land have been used and accustomed to be summoned and warned to be at the same Parliament, which were never by order of law, usage, custom, or otherwise, any member or parcel of the whole body of the Parliament, nor have had by right, any voice or suffrage in the same, but only be there as counsellors and assistants to the same; and upon such things

of learning as should happen in controversy, to declare their opinions, much like as the Convocation within the realm of England is commonly at every Parliament begun and holden by the King's Highness special license." This reference to the Convocation of England appears to be decisive proof that there was no such body existing in Ireland at that time; for if there had been, the comparison would, undoubtedly, have been made with their own convocation.*

In the second year of Elizabeth a Parliament was assembled, and no mention is made of a convocation, though Acts with respect to the Church were passed. And in the third year of Elizabeth there was not any Parliament, yet she signifies her pleasure to Lord Sussex, the Lord Lieutenant, for a general meeting of the clergy, and the establishment of the Protestant religion. This, of course, was an order to summon not a convocation, but the ancient synod of the clergy, which had the power of settling all matters concerning religion. It would appear, then, that the dissimilarity of the proceedings in England and Ireland with respect to the Reformation, arose from the different constitutions of the two Churches. In England the Convocation, originally instituted for the purpose of managing the temporal concerns of the clergy, had gradually usurped the powers of the Provincial Synod, and become the instrument of framing Articles and Canons for the Church. In Ireland the Provincial Synod had not been superseded, and by their consent given at three different times, in the reign of Edward, when summoned by Sir Anthony St. Leger; in the third of Elizabeth, called together by Lord Sussex; and

* Elrington's Life of Ussher, 38—40.

in the year 1565 by Sir Henry Sidney, the clergy received the use of the English Liturgy and expressed their conformity to the doctrines of the English Church. There is, indeed, a passage in the manuscript collections of Dudley Loftus which has been adduced as proof of a convocation having been held in 1560 : "This yeare was held a Convocation of Bishops at the Queen's command for establishing the Protestant religion." But he must have used the word convocation merely to express a meeting of the Bishops, and would have adopted a very different phraseology had he intended to describe the assembling of the Convocation.*

The spirit which had endeavoured, but unsuccessfully, to force the Lambeth Articles on the English Church, had acquired fresh strength in Ireland from the unjustifiable conduct of the Government in their selection of persons for the high offices of the Church, and was now enabled to carry through the Convocation, and obtain the assent of the Lord Deputy for a system more exclusive and more dogmatical than that which had been attempted by Whittaker and his associates.

On the meeting of the Convocation, in 1615, Randolph Barlow, B.D., Chaplain to the Lord Deputy Chichester, was elected Prolocutor of the Lower House. Jones, Archbishop of Dublin and Chancellor of Ireland, presided in the Upper House. It is said that Dr. Ussher was appointed to draw up the Articles, and there is not anything contained in the Articles which is not in strict conformity with the opinions he entertained at that period

* Elrington's Life of Ussher, 41.

of his life. The Articles were 104 in number, drawn up under nineteen heads. Of these Dr. Elrington* observes some are of a character unsuited to articles of faith, and approach that of a homily; such are the tenth and twelfth, of the service of God, and of our duty towards our neighbour. Others, with rigid precision, determine questions which had hitherto never been introduced into articles of faith; thus there is a particular explanation of what in Scripture is only revealed in general terms concerning the generation of the Son, which, in conformity with the notions of Calvin, the Article pronounces to be from the person, not the essence of the Father. Thus, the Pope is pronounced to be antichrist. Thus, also, decisions are given about the primeval state, and the fall of the angels, and the state of the souls of men after death. But the most important ground of objection to the Irish Articles is the introduction of the Lambeth Articles, which had been so recently rejected by the Church of England. By this unfortunate proceeding a serious impediment was interposed to prevent any agreement between the Churches of England and Ireland. It is impossible but Ussher and those who acted with him must have been aware of this evil, and great must they have thought the necessity of introducing the Lambeth Articles when they chose such an alternative; they must have considered that the English Articles expressed imperfectly, if at all, their views of Christian doctrine. It has, indeed, been confidently put forward by the advocates of Calvinistic opinions in the English Church, that the Thirty-nine Articles are exclusively Calvinistic, and that they cannot

* Life of Ussher, 44—46.

admit an interpretation at variance with those particular views. In vain has the history of the introduction of the Articles claimed as exclusively favourable, in vain have the known opinions of the framers, been brought forward to oppose such an assertion, yet still arguments and facts are alike disregarded, and still the assertion is confidently repeated. Another line of argument is suggested by the conduct of the Predestinarian party. They never had, nor ever thought they had, the power of making a change in the Articles without exerting it, of which the Lambeth Articles, the alterations proposed by the Assembly of Divines, and the Irish Articles are decisive proofs. Their opponents never proposed any such measure; satisfied with the guarded forms of expression in these Articles, they shrunk from incurring the danger of unsettling the established profession of faith. And it cannot be said they had not the power; to omit other periods, at the Convocation of 1661 they would not have any difficulty in raising a hostile cry against them, and excluding everything which could favour the opinions of their bitterest enemies, who had trampled under foot the Church of their fathers, and had persecuted the individual members of it with the most relentless severity.

The following is a copy of the Articles, and which has been extracted from Dr. Elrington's *Life of Ussher*, App. xxxiii—1.

ARTICLES OF RELIGION,

AGREED VPON BY

THE ARCHBISHOPS AND BISHOPS,

AND THE REST OF THE CLEARGIE OF IRELAND,

In the Conuocation holden at Dublin in the yeare
of our Lord God 1615, for the auoiding of
Diuersities of Opinions, and the establishing
of consent touching true Religion.

Of the holy Scripture and the three Creeds.

1. The ground of our Religion, and the rule of faith and
all sauing trueth is the word of God, contained in the holy
Scripture.

2. By the name of holy Scripture we understand all the
Canonicall Bookes of the Old and New Testament, viz. :

Of the Old Testament.

The 5 Bookes of Moses.	Esther.
Iosua.	Iob.
Iudges.	Psalmes.
Ruth.	Prouerbes.
The first and second of Samuel.	Ecclesiastes.
The first and second of Kings.	The Song of Salomon.
The first and second of Chronicles.	Ieremiah, his Prophetie and Lamentation.
Esra.	Ezechiel.
Nehemiah.	Daniel.
	The 12 lesse Prophets.

Of the new Testament.

The Gospells according	Philippians.
to	Colossians.
Matthew.	Thessalonians 2.
Marke.	Timothie 2.
Luke.	Titus
Iohn.	Philemon.
The Actes of the Apostles.	Hebrewes.
The Epistle of S. Paul to	The Epistle of S. Iames.
the Romaines.	Saint Peter 2.
Corinthians 2.	Saint Iohn. 3.
Galathians.	Saint Iude.
Ephesians.	The Reuelation of S. Iohn.

All which wee acknowledge to be given by the inspiration of God, and in that regard to be of most certaine credit and highest authority.

3. The other Bookes, commonly called *Apocryphall*, did not proceede from such inspiration, and therefore are not of sufficient authoritie to establish any point of doctrine; but the Church doth reade them as Bookes containing many worthy things for example of life and instruction of maners.

Such are these following :

The thirde booke of Esdras.	The booke of Iesus, the Sonne
The fourth booke of Esdras.	of Sirach, called Ecclesi-
The booke of Tobias.	asticus.
The booke of Iudith.	Baruch, with the Epistle of
Additions to the booke of	Ieremiah.
Esther.	The song of the three Children.
The booke of Wisedome.	Susanna.

Bell and the Dragon.

The second booke of Mac-
chabees.

The praier of Manasses.

The first booke of Macchabees.

4. The Scriptures ought to be translated out of the originall tongues into all languages for the common use of all mē: neither is any person to be discouraged from reading the Bible in such a language, as he doth vnderstand, but seriously exhorted to read the same with great humilitie and reuerence, as a speciall meanes to bring him to the true knowledge of God, and of his owne duty.

5. Although there bee some hard things in the Scripture (especially such as haue proper relation to the times in which they were first vttered, and prophesies of things which were afterwarde to bee fulfilled), yet all things necessary to be known vnto euerlasting saluation are cleerely deliuered therein: and nothing of that kinde is spoken vnder darke mysteries in one place, which is not in other places spoken more familiarly and plainly, to the capacitie both of learned and vnlearned.

6. The holy Scriptures containe all things necessary to saluation, and are able to instruct sufficiently in all points of faith that we are bound to beleue, and all good duties that we are bound to practise.

7. All and euerie the Articles contained in the *Nicen Creede*, the *Creede of Athanasius*, and that which is commonly called the *Apostles Creede*, ought firmly to bee receiued and beleueed, for they may be proued by most certaine warrant of holy Scripture.

Of faith in the holy Trinitie.

8. There is but one liuing and true God, euerlasting,

without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there be three persons of one and the same substance power and eternity: the Father, the Son, and the holy Ghost.

9. The essence of the Father doth not begett the essence of the Son; but the person of the Father begetteth the person of the Son, by communicating his whole essence to the person begotten from eternity.

10. The holy Ghost, proceeding from the Father and the Son, is of one substance, majestic, and glory, with the Father and the Son, very and eternal God.

Of God's eternal decree, and Predestination.

11. God from all eternity did by his unchangeable counsel ordaine whatsoever in time should come to passe: yet so, as thereby no violence is offered to the wills of the reasonable creatures, and neither the liberty nor the contingency of the second causes is taken away, but established rather.

12. By the same eternal counsel God hath predestinated some unto life, and reprobated some unto death: of both which there is a certaine number, known only to God, which can neither be increased nor diminished.

13. Predestination to life, is the everlasting purpose of God, whereby, before the foundations of the world were layed, he hath constantly decreed in his secret counsel to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made to honor.

14. The cause mouing God to predestinate vnto life, is not the foreseeing of faith, or perseuerance, or good workes, or of anything which is in the person predestinated, but onely the good pleasure of God himselfe. For all things being ordained for the manifestation of his glory, and his glory being to appeare both in the workes of his Mercy and of his Iustice: it seemed good to his heauenly wisdom to choose out a certaine number towards whome he would extend his vnderdeserued mercy, leauing the rest to be spectacles of his iustice.

15. Such as are predestinated vnto life, be called according vnto Gods purpose (his spirit working in due season) and through grace they obey the calling, they bee iustified freely, they bee made sonnes of God by adoption, they be made like the image of his onely begotten Sonne Iesus Christ, they walke religiously in good workes, and at length, by God's mercy they attaine to euerlasting felicitie. But such as are not predestinated to saluation, shall finally be condemned for their sinnes.

16. The godlike consideration of Predestination and our election in Christ, is full of sweete, pleasant, and vn-speakeable comfort to godly persons, and such as feelee in themselves the working of the spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their mindes to high and heauenly things: as well because it doth greatly confirme and establish their faith of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towards God: and on the contrary side, for curious and carnall persons, lacking the spirit of Christ, to haue continually

before their eies the sentence of Gods predestination, is very dangerous.

17. Wee must receiue Gods promises in such wise as they be generally set forth vnto vs in holy Scripture; and in our doings, that will of God is to be followed, which we haue expressly declared vnto vs in the word of God.

Of the creation and gouernement of all things.

18. In the beginning of time, when no creature had any being, God by his word alone, in the space of sixe dayes, created all things, and afterwarde by his prouidence doth continue, propagate, and order them according to his owne will.

19. The principall creatures are Angels and men.

20. Of Angels, some continued in that holy state wherein they were created, and are by Gods grace for euer established therein: others fell from the same, and are reserued in chaines of darknesse vnto the iudgement of the great day.

21. Man being at the beginning created according to the image of God (which consisted especially in the Wisdome of his minde and the true Holyness of his free will) had the couenant of the lawe ingrafted in his heart: whereby God did promise vnto him euerlasting life, vpon condition that he performed entire and perfect obedience vnto his Commandements, according to that measure of strength wherewith hee was endued in his creation, and threatned death vnto him if he did not performe the same.

Of the fall of man, originall sinne, and the state of man before iustification.

22. By one man sinne entred into the world, and death

by sinne; and so death went ouer all men, for as much as all haue sinned.

23. Originall sinne standeth not in the imitation of Adam (as the Pelagians dreame) but is the fault and corruption of the nature of euery person that naturally is ingendred and propagated from Adam: whereby it commeth to passe that man is depriued of originall righteousness, and by nature is bent vnto sinne. And therefore, in euery person borne into the world, it deserueth Gods wrath and damnation.

24. This corruption of nature doth remaine euen in those that are regenerated, whereby the flesh alwaies lusteth against the spirit, and cannot bee made subject to the lawe of God. And howsoever, for Christs sake there bee no condemnation to such as are regenerate and doe beleue: yet doth the Apostle acknowledge that in it selfe this concupiscence hath the nature of sinne.

25. The condition of man after the fall of Adam is such, that he cannot turne, and prepare himselfe by his owne naturall strength and good workes, to faith, and calling vpon God. Wherefore we haue no power to doe good workes, pleasing and acceptable vnto God, without the grace of God preuenting vs, that we may haue a good will, and working with vs when wee haue that good will.

26. Workes done before the grace of Christ, and the inspiration of his spirit, are not pleasing vnto God, for as much as they spring not of faith in Iesus Christ, neither do they make men meete to receaue grace, or (as the Schoole Authors say) deserue grace of congruitie: yea rather, for that they are not done in such sorte as God hath

willed and commaunded them to be done, we doubt not but they are sinfull.

27. All sinnes are not equall, but some farre more heynous than others ; yet the very least is of its owne nature mortall, and without Gods mercy maketh the offender lyable vnto euerlasting damnation.

28. God is not the Author of sinne : howbeit he doth not only permitt, but also by his prouidence gouerne and order the same, guiding it in such sorte by his infinite wise-dome, as it turneth to the manifestation of his owne glory and to the good of his elect.

Of Christ, the mediator of the second Covenant.

29. The Sonne, which is the Word of the Father, begotten from euerlasting of the Father, the true and eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance : so that two whole and perfect natures, that is to say, the God-head and Manhoode were inseparably ioyned in one person, making one Christ very God and very man.

30. Christ in the truth of our nature, was made like vnto vs in all things, sinne only excepted, from which he was cleerely voyd, both in his life and in his nature. He came as a Lambe without spott, to take away the sins of the world, by the sacrifice of himselfe once made, and sinne (as *Saint Iohn* saith) was not in him. He fulfilled the law for vs perfectly : For our sakes he endured most greiuous torments immediately in his soule, and most painefull sufferings in his body. He was crucified, and dyed to reconcile his Father vnto vs, and to be a sacrifice not onely for originall guilt, but also for all our actuall transgressions. He was

buried and descended into hell, and the third day rose from the dead, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature: where-with he ascended into Heauen, and there sitteth at the right hand of his Father, vntill hee returne to iudge all men at the last day.

Of the communicating of the grace of Christ.

31. They are to be condemned, that presume to say that euery man shalbe saued by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out vnto vs only the name of Iesus Christ whereby men must be saued.

32. None can come vnto Christ, vnlesse it bee giuen vnto him, and vnlesse the Father drawe him. And all men are not so drawn by the Father that they may come vnto the Son. Neither is there such a sufficient measure of grace vouchsafed unto euerie man whereby he is enabled to come vnto everlasting life.

33. All Gods elect are in their time inseperablye vnited vnto Christ by the effectuall and vitall influence of the holy Ghost, deriued from him as from the head vnto euery true member of his mysticall body. And being thus made one with Christ, they are truely regenerated, and made partakers of him and all his benefits.

Of Iustification and Faith.

34. We are accounted righteous before God, onely for the merit of our Lord and Saviour Iesus Christ, applied by faith: and not for our owne workes or merits. And this righteousness, which we so receiue of Gods mercie and Christs

merits, imbraced by faith, is taken, accepted, and allowed of God, for our perfect and full iustification.

35. Although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no ransome paid therefore at all. God shewed his great mercie in deliuering vs from our former captiuitie, without requiring of any ransome to be payd, or amends to be made on our parts ; which thing by vs had been vnpossible to bee done. And whereas all the world was not able of themselues to pay any part towards their ransome, it pleased our heavenly Father of his infinite mercie without any desert of ours, to prouide for vs the most precious merits of his owne Sonne, whereby our ransome might be fully payd, the lawe fulfilled, and his iustice fully satisfied. So that Christ is now the righteousnes of all them that truely beleue in him. Hee for them payd their ransome by his death. He for them fulfilled the lawe in his life. That now in him, and by him euerie true Christian man may be called a fulfiller of the lawe: forasmuch as that which our infirmitie was not able to effect, Christs iustice hath performed. And thus the iustice and mercie of God doe embrace each other: the grace of God not shutting out the iustice of God in the matter of our iustification ; but onely shutting out the iustice of man (that is to say, the iustice of our own workes) from being any cause of deseruing our iustification.

36. When we say that we are iustified by Faith onely, we doe not meane that the said iustifying faith is alone in man, without true Repentance, Hope, Charity, and the feare of God (for such a faith is dead, and cannot iustifie), neither do we meane, that this our act to beleue in Christ, or this

our faith in Christ, which is within vs, doth of it selfe iustifie vs, or deserue our iustification vnto vs, (for that were to account our selues to bee iustified by the vertue or dignitie of some thing that is within our selues :) but the true vnderstanding and meaning thereof is that although we heare Gods word and belecue it, although we haue Faith, Hope, Charitie, Repentance, and the feare of God within us, and adde neuer so many good workes thereunto: yet wee must renounce the merit of all our said vertues, of Faith, Hope, Charitie, and all our other vertues, and good deeds, which we either haue done, shall doe, or can doe, as things that be farre too weake and vnperfect, and vnsufficient to deserue remission of our sinnes, and our iustification: and therefore we must trust onely in Gods mercie, and the merits of his most dearly beloued Sonne, our onely Redeemer, Sauiour, and Iustifier Iesus Christ. Neuerthelesse, because Faith doth directly send vs to Christ for our iustification, and that by faith given vs of God wee embrace the promise of Gods mercie, and the remission of our sinnes, (which thing none other of our vertues or workes properly doth :) therefore the Scripture vseth to say, that *Faith without workes*; and the auncient fathers of the Church to the same purpose, that *onely Faith* doth iustifie vs.

37. By iustifying Faith wee vnderstand not onely the common beleefe of the Articles of Christian Religion, and a perswasion of the truth of Gods worde in generall: but also a particular application of the gracious promises of the Gospell, to the comfort of our owne soules: whereby we lay hold on Christ, with all his benefits, hauing an earnest trust and confidence in God, that he will be mercifull vnto

vs for his onely Sonnes sake. So that a true beleeuers may bee certaine, by the assurance of faith, of the forgiveness of his sinnes, and of his euerlasting salvation by Christ.

38. A true liuely iustifying faith, and the sanctifying spirit of God, is not extinguished, nor vanisheth away in the regenerate, either finally or totally.

Of sanctification and good workes.

39. All that are iustified, are likewise sanctified : their faith being alwaies accompanied with true Repentance and good Workes.

40. Repentance is a gift of God, whereby a godly sorrow is wrought in the heart of the faithfull, for offending God their mercifull Father by their former transgressions, together with a constant resolution for the time to come to cleaue unto God, and to lead a new life.

41. Albeit that good workes, which are the fruits of faith, and follow after iustification, cannot make satisfaction for our sinnes, and endure the seueritie of Gods iudgement : yet are they pleasing to God and accepted of him in Christ, and doe spring from a true and liuely faith, which by them is to be discerned, as a tree by the fruite.

42. The workes which God would haue his people to walke in, are such as he hath commaunded in his holy Scripture, and not such workes as men haue deuised out of their own braine, of a blind zeale, and deuotion, without the warrant of the word of God.

43. The regenerate cannot fulfill the lawe of God perfectly in this life. For in many things we offed all : and if

we say, we haue no sinne, wee deceaue our selues, and the truth is not in vs.

44. Not euerie heynous sinne willingly committed after baptisme, is sinne against the holy Ghost, and vnpardonable. And therefore to such as fall into sinne after baptisme, place for repentance is not to be denied.

45. Voluntary workes, besides ouer and aboue Gods commandements, which they call workes of Superrogation, cannot be taught without arrogancie and impietic. For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake then of bounden duty is required.

Of the seruice of God.

46. Our dutie towards God is to beleue in him, to feare him, and to loue him with all our heart, with all our minde, and with all our soule, and with all our strength, to worship him, and to giue him thankses, to put our whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of our life.

47. In all our necessities we ought to haue recourse vnto God by prayer: assuring our selues, that whatsoever we aske of the Father, in the name of his Sonne (our onely mediator and intercessor) Christ Iesus, and according to his will, he will vndoubtedly grant it.

48. Wee ought to prepare our hearts before wee pray, and vnderstand the things that wee aske when wee pray: that both our hearts and voyces may together sound in the eares of Gods Maiestie.

49. When almightie God smiteth vs with affliction, or some great calamitie hangeth ouer vs, or any other waighly cause so requireth; it is our dutie to humble our selues in fasting, to bewaile our sinnes with a sorrowfull heart, and to addict our selues to earnest prayer, that it might please God to turne his wrath from vs, or supplie vs with such graces as wee greatly stand in neede of.

50. Fasting is a with-holding of meat, drinke, and all naturall foode, with other outward delights, from the body, for the determined time of fasting. As for those abstinences which are appointed by publike order of our state, for eating of fish and forbearing of flesh at certaine times and daies appointed, they are no wayes ment to bee religious fastes, nor intended for the maintenance of any superstition in the choise of meates, but are grouded meerely vpon politicke considerations, for prouision of things tending to the better preservation of the Commonwealth.

51. Wee must not fast with this perswasion of minde, that our fasting can bring vs to heauen, or ascribe holynesse to the outward worke wrought. For God alloweth not our fast for the worke sake (which of it selfe is a thing meerely indifferent), but chiefly respecteth the heart, how it is affected therein. It is therefore requisit that first before all things we clense our hearts from sinne, and then direct our fast to such ends as God will allow to bee good: that the flesh may thereby be chastised, the spirit may be more feruent in prayer, and that our fasting may bee a testimony of our humble submission to Gods maiestie, when wee acknowledge our sinnes vnto him, and are inwardly

touched with sorrowfulnesse of heart, bewailing the same in the affliction of our bodies.

52. All worship deuised by mans phantasie, besides or contrary to the Scriptures (as wandring on Pilgrimages, setting vp of Candles, Stations, and Iubilies, Pharisaicall sects and fained religions, praying vpon Beades, and such like superstition) hath not onely no promise of reward in Scripture, but contrariewise threatnings and maledictions.

53. All manner of expressing God the Father, the Sonne, and the holy Ghost, in an outward forme, is vtterly vnlawfull. As also all other images deuised or made by man to the use of Religion.

54. All religious worship ought to bee giuen to God alone ; from whome all goodnesse, health, and grace ought to be both asked and looked for, as from the very author and giuer of the same, and from none other.

55. The name of God is to be vsed with all reuerēce and holy respect : and therefore all vaine and rash swearing is vtterly to be condemned. Yet notwithstanding vpon lawfull occasions, an oath may be giuen, and taken, according to the word of God, *iustice, iudgement, and truth.*

56. The first day of the weeke, which is the *Lords day*, is wholly to be dedicated unto the service of God : and therefore we are bound therein to rest from our common and daily buysnesse, and to bestow that leasure vpon holy exercises, both publike and priuate.

Of the Ciuill Magistrate.

57. The Kings Maiestie vnder God hath the Soueraigne and chiefe power, within his Realmes and Dominions, ouer

all manner of persons, of what estate, either Ecclesiasticall or Ciuill, soeuer they bee ; so as no other forraine power hath or ought to haue any superiority ouer them.

58. Wee doe professe that the supream gouernement of all estates within the said Realmes and Dominions, in all causes, as well Ecclesiasticall as Temporall, doth of right appertaine to the Kings highnes. Neither doe we giue vnto him hereby the administration of the Word and Sacraments, or the power of the Keyes : but that prerogatiue onely, which we see to haue been alwaies giuen vnto all godly Princes in holy Scripture by God himselfe ; that is, that hee should containe all estates and degree committed to his charge by God, whether they be Ecclesiasticall or Ciuill, within their duty, and restraints the stubborne and euill doers with the power of the Ciuill swoorde.

59. The Pope neither of himselfe, nor by any authoritie of the Church or Sea of Rome, or by any other meanes with any other, hath any power or authoritie to depose the King, or dispose any of his Kingdomes or Dominions, or to authorise any other Prince to inuade or annoy him or his Countries, or to discharge any of his subiects of their allegiance and obedience to his Maiestie, or to giue licence or leaue to any of them to beare armes, raise tumult, or to offer any violence or hurt to his Royall person, state, or gouernement, or to any of his subiects within his Maiesties Dominions.

60. That Princes which be excommunicated or deprived by the Pope, may be deposed or murthered by their subiects, or any other whatsoever, is impious doctrine.

61. The lawes of the Realme may punish Christian men with death for heynous and grieuous offences.

62. It is lawfull for Christian men, at the commandement of the Magistrate, to beare armes, and to serue in iust wars.

Of our duty towards our Neighbours.

63. Ovr duty towards our neighbours is, to loue them as our selues, and to do to all men as we would they should doe to us ; to honourand obey our Superiours, to preserue the safety of mens persons, as also their chastitie, goods, and good names ; to beare no malice nor hatred in our hearts ; to keepe our bodies in temperance, sobernes, and chastitie; to be true and iust in all our doings ; not to couet other mens goodes, but labour truely to get our owne liuing, and to doe our dutie in that estate of life vnto which it pleaseth God to call us.

64. For the preseruatiō of the chastitie of mens persons, wedlocke is commaunded vnto all men that stand in need thereof. Neither is there any prohibition by the word of God, but that the ministers of the Church may enter into the state of Matrimony : they being no where commaunded by Gods Law, either to vow the estate of single life, or to abstaine from marriage. Therefore it is lawfull also for thē, as well as for all other Christian men, to marrie at their owne discretion, as they shall iudge the same to serue better to godlines.

65. The riches and goodes of Christians are not common, as touching the right, title, and possession of the same : as certaine Anabaptists falsely affirme. Notwithstanding euerie man ought of such things as hee possesseth,

liberally to giue almes to the poore, according to his ability.

66. Faith giuen, is to be kept, even with Hereticks and Infidells.

67. The Popish doctrine of Equiuocation & mentall Reseruatiō, is most vngodly, and tendeth plainely to the subuersion of all humaine society.

Of the Church, and outward ministry of the Gospell.

68. There is but one Catholike Church (out of which there is no saluation) containing the uniuersall cōpany of all the Saints that euer were, are, or shalbe, gathered together in one body, vnder one head Christ Iesus : part whereof is already in heaven *triumphant*, part as yet *militant* heere vpon earth. And because this Church consisteth of all those, and those alone, which are elected by God vnto saluation, & regenerated by the power of his spirit, the number of whome is knowen only vnto God himselte : therefore it is called the *Catholike* or vniversall, and the *Invisible* Church.

69. But particular and visible Churches (consisting of those who make profession of the faith of Christ, and liue vnder the outward meanes of saluation) be many in number : wherein the more or lesse sincerely according to Christs institution, the word of God is taught, the Sacraments are administred, and the authority of the Keyes is vsed, the more or lesse pure are such Churches to bee accounted.

70. Although in the visible Church the euill bee euer mingled with the good, and sometimes the euill haue chiefe authoritie in the ministration of the word & Sacraments :

yet, for as much as they doe not the same in their owne name, but in Christs, and minister by his commission and authority, we may vse their ministry both in hearing the word and in receauing the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednesse : nor the grace of Gods gifts diminished from such as by faith and rightly doe receauce the Sacraments ministred vnto them; which are effectuall, because of Christs institution and promise, although they be ministred by euill men. Neuerthelesse it appertaineth to the discipline of the Church, that inquiry be made of euill ministers, and that they be accused by those that haue knowledge of their offences, and finally being found guiltie, by iust iudgement bee deposed.

71. It is not lawfull for any man to take vpon him the office of publike preaching or ministring the Sacraments in the Church, vnless hee bee first lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, which bee chosen and called to this worke by men who haue publike authoritie giuen them in the Church, to call and send ministers into the Lords vineyard.

72. To haue publike prayer in the Church, or to administer the Sacraments in a tongue not vnderstood of the people, is a thing plainly repugnant to the word of God, and the custome of the Primitiue Church.

73. That person which by publike denunciation of the Church is rightly cut off from the vnitie of the Church, and excommunicate, ought to bee taken of the whole multitude of the faithfull, as a Heathen and Publican, vntill by

Repentance he be openly reconciled and receaued into the Church, by the iudgement of such as haue authoritie in that behalfe.

74. God hath giuen power to his ministers, not simply to forgiue sinnes, (which prerogatiue he hath reserued onely to himselfe) but in his name to declare and pronounce vnto such as truely repent and vnfainedly beleue his holy Gospell, the absolution and forgiuenesse of sinnes. Neither is it Gods pleasure that his people should bee tied to make a particular confession of all their knowen sinnes vnto any mortall man: howsoever any person grieved in his conscience, vpon any speciall cause, may well resorte vnto any godly and learned Minister, to receaue aduise and comfort at his hands.

*Of the authoritie of the Church, generall Councells, and
Bishop of Rome.*

75. It is not lawfull for the Church to ordaine any thing that is contrary to Gods word: neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church bee a witnesse, and a keeper of holy writt: yet as it ought not to decree any thing against the same, so besides the same ought it not inforce any thing to be beleueed vpon necessitie of saluation.

76. Generall Councells may not be gathered together without the commaundement and will of Princes; and when they be gathered together (for as much as they be an assembly of men not alwaies gouerned with the spirit and word of God) they may erre, and sometimes haue erred, euen in things pertaining to the rule of pietie. Wherefore

things ordained by them, as necessary to saluation, haue neither strength nor authority, vnlesse it may be shewed that they bee taken out of holy Scriptures.

77. Euery particular Church hath authority to institute, to change, and cleane to put away ceremonies and other Ecclesiasticall rites, as they be superfluous, or be abused ; and to constitute other, makeing more to seemelynes, to order, or edification.

78. As the Churches of *Ierusalem*, *Alexandria* and *Antioch* haue erred : so also the Church of *Rome* hath erred, not onely in those things which concerne matter of practise and point of ceremonies, but also in matters of faith.

79. The power which the Bishop of *Rome* now challengeth, to be Supreame head of the vniuersall Church of Christ, and to be aboue all Emperours, Kings and Princes, is an usurped power, contrary to the Scriptures and word of God, and contrary to the example of the Primitiue Church : and therefore is for most iust causes taken away and abolished within the Kings Maiesties Realmes and Dominions.

80. The Bishop of Rome is so farre from being the supreame head of the vniuersall Church of Christ, that his workes and doctrine doe plainely discover him to bee *that man of sinne*, foretold in the holy Scriptures, *whome the Lord shall consume with the spirit of his mouth, and abolish with the brightnes of his comming.*

Of the State of the old and new Testament.

81. In the Old Testament the Commaundements of the Law were more largely, and the promises of Christ more

sparingly and darkely propounded, shaddowed with a multitude of types and figures, and so much the more generally and obscurely deliuered, as the manifesting of them was further off.

82. The Old Testament is not contrary to the New. For both in the Old and New Testament euerlasting life is offered to mankinde by Christ, who is the onely mediator betweene God and man, being both God and man. Wherefore they are not to be heard, which faine that the old Fathers did looke onely for trāsitory promises. For they looked for all benefits of God the Father through the merits of his Sonne Iesus Christ, as we now doe: onely they beleued in Christ which should come, we in Christ already come.

83. The New Testament is full of grace and truth, bringing ioyfull tidings vnto mankinde, that whatsoeuer formerly was promised of Christ, is now accomplished: and so in stead of the auncient types and ceremonies, exhibiteth the things themselues, with a large and cleere declaration of all the benefits of the Gospell. Neither is the ministry thereof restrained any longer to one circumcised nation, but is indifferently propounded vnto all people, whether they be Iewes or Gentils. So that there is now no Nation which can truly complaine that they be shut forth from the communion of Saints and the liberties of the people of God.

84. Although the Law giuen from God by Moses, as touching ceremonies and rites be abolished, and the Ciuill precepts thereof be not of necessitie to be receaued in any Common-wealth: yet notwithstanding no Christian man

whatsoever is freed from the obedience of the Commaundements, which are called Morall.

Of the Sacraments of the New Testament.

85. The Sacraments ordained by Christ, be not onely badges or tokens of Christian mens profession : but rather certaine sure witnesses, and effectuell or powerfull signes of grace and Gods good will towards us, by which he doth worke inuisibly in vs, and not onely quicken but also strengthen and confirme our faith in him.

86. There bee two Sacraments ordained of Christ our Lord in the Gospell, that is to say, *Baptisme* and the *Lords Supper*.

87. Those five which by the Church of *Rome* are called Sacraments, to witt, *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extreame vnction*, are not to be accounted Sacraments of the Gospell: being such as haue partly growen from corrupt imitation of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with *Baptisme* and the *Lords Supper*, for that they haue not any visible signe or ceremonie ordained of God, together with a promise of sauing grace annexed thereunto.

88. The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about; but that we should duely vse them. And in such onely as worthyly receaue the same, they haue a wholesome effect and operation; but they that receaue them vnworthylic, thereby draw iudgement vpon themselues.

Of Baptisme.

89. Baptisme is not onely an outward signe of our

profession, and a note of difference, whereby Christians are discerned from such as are no Christians ; but much more a Sacrament of our admission into the Church, sealing vnto vs our new birth (and consequently our Iustification, Adoption, and Sanctification) by the communion which we haue with Iesus Christ.

90. The Baptisme of Infants is to be retained in the Church, as agreeable to the word of God.

91. In the administration of Baptisme, *Exorcisme*, *Oile*, *Salte*, *Spittle*, and superstitious *hallowing of the water*, are for iust causes abolished : and without them the Sacrament is fully and perfectly administred, to all intents and purposes, agreeable to the institution of our Sauour Christ.

Of the Lords Supper.

92. The Lords supper is not onely a signe of the mutuall loue which Christians ought to beare one towards another, but much more a Sacrament of our preseruatiō in the Church, sealing vnto us ovr spirituall nourishment and continuall growth in Christ.

93. The change of the substance of bread and wine into the substance of the Body and Bloud of Christ, commonly called *Transubstantiation*, cannot be proued by Holy Writ ; but is repugnant to plaine testimonies of the Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to most grosse Idolatry, and manifold superstitions.

94. In the outward part of the holy Communion, the Bodie and Bloud of Christ is in a most liuely manner *re-presented*; being no otherwise present with the visible

elements than things signified and sealed are present with the signes and seales, that is to say, symbolically and relatively. But in the inward and spirituall part the same Body and Bloud is really and substantially *presented* vnto all those who haue grace to receaue the Sonne of God, euen to all those that belecue in his name. And vnto such as in this manner doe worthylie and with faith repaire vnto the Lords table the Bodie and Bloud of Christ is not onely signified and offered, but also truly exhibited and communicated.

95. The Bodie of Christ is giuen, taken, and eaten in the Lords Supper, onely after an heauenly and spirituall manner; and the meane whereby the Body of Christ is thus receaved and eaten is Faith.

96. The wicked, and such as want a liuely faith, although they doe carnally and visibly (as Saint Augustine speaketh) presse with their teeth the Sacrament of the body and bloud of Christ, yet in no wise are they made partakers of Christ; but rather to their condemnation doe eat and drinke the signe or Sacrament of so great a thing.

97. Both the parts of the Lords Sacrament, according to Christs institution and the practise of the aunient Church, ought to be ministred vnto all Gods people; and it is plain sacriledge to rob them of the mysticall cup, for whom Christ hath shed his most precious bloud.

98. The Sacrament of the *Lords Supper* was not by Christs ordinance reserued, carried about, lifted vp, or worshiped.

99. The sacrifice of the Masse, wherein the Priest is

said to offer vp Christ for obtaining the remission of paine or guilt for the quicke and the dead, is neither agreeable to Christs ordinance nor grounded upon doctrine Apostolike; but contrarywise most ungodly and most iniurious to that all-sufficient sacrifice of our Sauour Christ, offered once for euer vpon the Crosse, which is the onely propitiation and satisfaction for all our sinnes.

100. Priuate Masse, that is, the receiuing of the *Eucharist* by the Priest alone, without a competent number of communicants, is contrary to the institution of Christ.

Of the state of the soules of men, after they be departed out of this life : together with the generall Resurrection, and the last Iudgement.

101. After this life is ended the soules of Gods children be presently receaued into Heauen, there to enjoy vnspeakable comforts ; the soules of the wicked are cast into Hell, there to endure endlesse torments.

102. The doctrine of the Church of Rome, concerning *Limbus Patrum, Limbus Puerorum, Purgatorie, Prayer for the dead, Pardons, Adoration of Images and Relickes*, and also *Inuocation of Saints* is uainely inuented without all warrant of holy Scripture, yea and is contrary vnto the same.

103. At the end of this world the Lord Iesus shall come in the clouds with the glory of his Father ; at which time, by the almightie power of God, the liuing shalbe changed and the dead shalbe raised ; and all shall appeare both in body and soule before his iudgement seat, to receaue according to that which they haue done in their bodies, whether good or euill.

104. When the last iudgement is finished, Christ shall deliuer vp the Kingdome to his Father, and God shalbe all in all.

The Decree of the Synod.

If any Minister, of what degree or qualitie soeuer he be, shall publikely teach any doctrine cōtrary to these Articles agreed vpon, If, after due admonition, he doe not conforme himselfe, and cease to disturbe the peace of the Church, let him bee silenced, and deprived of all spirituall promotions he doth enjoy.

Finis.

To the question as to the authority of these Articles, Dr. Bernard answers*: “I can testify that I have heard him [Ussher] say, that in the forenamed year 1615, he saw them signed by Archbishop Jones, then Lord Chancellor of Ireland, and Speaker of the House of the Bishops in Convocation, signed by the Prolocutor of the House of the Clergy in their names, and also signed by the then Lord Deputy Chichester, by order from King James, in his name.” But this evidence will not prove that the Articles were fully sanctioned; for it does not appear that they ever were submitted to Parliament: and without that sanction they could not be legally enforced.

In 1635, the Irish Convocation assembled, and, at that period, the two Churches of England and Ireland were actuated by the same spirit, and presented, in a great

* Bernard’s Life of Ussher, 50.

degree, the same appearance as to their religious provisions ; for, indeed, the reformation of the latter had followed the direction of the former. But in the construction of their respective Articles of Religion, the Church of Ireland had declined the example of the sister Church ; and, in particular, had defined certain speculative questions which had been in England, more wisely, perhaps, and tenderly, left undetermined. By many sincere and zealous friends of both Churches, this absence of perfect unity was lamented, and an entire harmony of profession desired. The course to be pursued was the adoption by the Irish Church of the Thirty-nine Articles of the Church of England. This measure was strongly recommended by Bishop Bramhall : it was cordially encouraged by the English and Irish Governments : it received the concurrence, if not the zealous co-operation, of the Lord Primate : and to procure the general consent of the bishops and clergy, and so to establish a perfect and unequivocal identity in the profession of Christian doctrine, was a principal object of the present Convocation.*

The chief, if not the only, difficulty, which attended the measure, seems to have arisen out of the different body of articles which the Church of Ireland had agreed upon in 1615.

“The Bishop of Derry,” says his biographer Bishop Vesey,† “laboured in the Convocation, to have the correspondence between the two Churches more entire and

* 1 Mant, Hist. Church of Ireland, 485.

† Life of Primate Bramhall, cited 1 Mant, Hist. Church of Ireland, 489.

accurate : and discoursed, with great moderation and sobriety, of the convenience of having the Articles of peace and communion in every national Church, worded in that latitude, that dissenting persons in those things, that concerned not the Christian faith, might subscribe, and the Church not lose the benefit of their labours for an opinion, which, it may be, they could not help: that it were to be wished that such Articles might be contrived for the whole Christian world, but especially that the Protestant Churches under his Majesty's dominion might 'all speak the same language;' and, particularly, that those of England and Ireland, being reformed by the same principle and rule of Scripture, expounded by universal tradition, councils, fathers, and other ways of conveyance, might confess their faith in the same form. For, if they were of the same opinion, why did they not express themselves in the same words?"

But he was answered, "that, because their sense was the same, it was not material if the expressions differed; and therefore it was fitter to confirm and strengthen the Articles of this Church, passed in convocation, and confirmed by King James, in 1615, by the authority of this present synod."

To this the Bishop of Derry replied, "That though the sense might be the same, yet our adversaries clamoured much that they were dissonant confessions; and it was reasonable to take away the offence, when it might be done easily: but for the confirmation of the Articles of 1615, he knew not what they meant by it; and wished the propounder to consider, whether such an act would not, instead of ratifying what was desired, rather tend to the diminution

of that authority, by which they were enacted, and seem to question the value of that synod, and consequently of this: for that this had no more power than that, and therefore could add no moments to it, but by so doing might help to enervate both."

By this prudent line of argument the English Articles, after some additional discussion, were at last admitted. And the Convocation approved of the following canon: "For the manifestation of our agreement with the Church of England, in the confession of the same Christian faith and the doctrine of the sacraments; we do receive and approve the Book of Articles of Religion, agreed upon by the archbishops and bishops and the whole clergy in the Convocation holden at London, in the year of our Lord God 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion. And therefore if any hereafter shall affirm that any of those Articles are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto, let him be excommunicated, and not absolved before he make a publick revocation of his error."

Much controversy has arisen, whether or not the Irish Articles were repealed by this canon. It seems, observes Dr. Elrington,* a mere question of words. The Primate, in a letter to Dr. Ward, says: "The Articles of Religion agreed upon in our former synod, anno 1615, we let stand as we did before. But for the manifesting of our agreement with the Church of England, we have received and approved your Articles, also con-

* Life of Ussher, 176—179.

cluded in the year 1562, as you may see in the first of our canons." The opinion of the Primate was, that the Irish Articles contained the doctrine of the English Articles more fully set forth, and that the English Articles were only received as expounded by the Irish; and, acting up to this view, he required the candidates for orders to sign both the Irish and English Articles, a practice in which he was followed by some other bishops. But it is quite evident, that the last act of the Convocation superseded all preceding ones, and that the canon enforcing the English Articles tacitly repealed all acts with respect to other Articles. This was the view taken of the subject by Bishop Taylor, in his sermon at the funeral of Archbishop Bramhall, to whom he attributed the adoption of the English Articles, and thus describes the advantages resulting from the enactment,* "that they and we might be *populus unius labii*, of one heart and one lip, building up our hopes of heaven on a most holy faith; and taking away that Shibboleth which made this church lisp too undecently, or rather in some little degree to speak the speech of Ashdod, and not the language of Canaan."

It is certain that, after the Restoration, no attempt was ever made to enforce subscription to the Irish Articles, and that for admission to holy orders the only subscription to Articles required has been signing the first canon, which enforces the Thirty-nine Articles of the Church of England.

No sooner had the agreement with the Church of England in doctrine been settled in the Convocation,

* 6 Taylor's Works, 431.

than the Bishop of Derry moved that there should be a similar agreement in government, and that the English canons of 1604 should be received as the canons of the Church of Ireland. This proposal was strenuously resisted by the Primate, on the ground, that it would be a betrayal of the privileges of a national church; that some discrepancy ought to appear; that the Church of Ireland might declare its independence of the Church of England, and also express her opinion, that rites and ceremonies need not be the same in all churches, which are independent of each other; but that different canons might co-exist with the same faith and communion. The Primate was successful in his opposition, and it was resolved, that such of the English canons as were suitable to the state of Ireland should be retained, and that others should be added to them. The execution of this task was intrusted to the Bishop of Derry, and the Book of Canons soon passed the Convocation, and received his Majesty's assent. The arrangement was totally different from the English book, and the number was reduced from one hundred and forty-one to one hundred.

Upon this subject Bishop Mant justly observes* : " If the object was to maintain the independence and free agency of the Irish Church, that object might have been attained by appending to the English canons, or interweaving with them, such additions as appeared requisite for national purposes, and then adopting the code, in pursuance of Bishop Bramhall's proposal, in its original form, with those additions. Such a code would have been more complete in itself, and

* 1 Mant, Hist. Church of Ireland, 504.

better fitted for preserving that unity of Christian profession, which was avowedly manifested by the adoption of the English Articles, than by rejecting some of the English canons, and new-modelling the whole. For, whilst the wisdom of these objections is by no means palpable or indisputable, the new-modelling of the code gives an appearance of discrepancy, which really does not exist."

Upon the distinctions between the English and Irish canons, Dr. Elrington thus writes :† "As to the solemnity and uniformity of divine worship, the general principle of uniformity is as distinctly put forward by the third Irish as by the fourteenth English canon. The third Irish canon enacts, 'That form of Liturgy or divine service and no other shall be used in any church of this realm, but that which is established by the law and comprised in the Book of Common Prayer and administration of Sacraments.' The English canons, however, were not content with this general uniformity, and enjoined several observances in the mode of worship. The eighteenth canon gave the following directions: 'All manner of persons then present shall reverently kneel upon their knees, when the General Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to rules in that behalf prescribed in the Book of Common Prayer; and likewise when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian

* Life of Ussher, 180—185.

resolution, and due acknowledgement that the Lord Jesus Christ, the true eternal son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministred; saying in their due places audibly with the minister the Confession, the Lord's Prayer, and the Creed, and making such other answers to the publick prayers, as are appointed in the Book of Common Prayer.' The corresponding Irish canon, the seventh, omits all these particulars, and substitutes this general direction, 'using all such reverent gestures and actions, as by the Book of Common Prayer are prescribed in that behalf, and the commendable use of this Church received.'

"In the administration of the Sacraments, I cannot perceive any deviation* from the rules prescribed in the

"* In the Irish Canons is omitted altogether the explanation of the use of the cross in baptism, which is given in the thirtieth English canon, and also the very important injunction with which it concludes, admonishing all persons, 'that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by the lawful magistrate, and may not be omitted at every man's pleasure contrary to the law, when they be commanded; nor used when they are prohibited.'

"The form of prayer to be used by all preachers before their sermons is also omitted in the Irish Canons; and also the order to have the Ten Commandments set up at the east end of every church, and to have chosen sentences written upon the walls, in places convenient."

English Canons. The two rules which affected particularly the Dissenters, are strictly enforced in the eighteenth canon : ‘No minister when he celebrateth the communion shall wittingly administer the same to any but such as kneel ;’ and ‘Likewise the minister shall deliver both the bread and wine to every communicant severally.’

“There does not appear any difference as to ‘the ornaments used in divine service,’ for, though there is not an Irish canon corresponding to the fifty-eighth English, which enjoins the use of a surplice, yet the following passage in the seventh Irish canon enacts the same thing in another form : ‘All Ministers shall likewise use and observe the orders, rites, *ornaments*, and ceremonies prescribed in the Book of Common Prayer and in the Act of Uniformity printed therewith, as well in reading the Holy Scriptures and saying of prayers, as in administration of the sacraments ; without either diminishing in regard of preaching or in any other respect, or adding anything in the matter or form thereof.’ And this canon alludes to the surplice as a dress universally adopted, for it orders, that in cathedral and collegiate churches, hoods shall be worn by the Deans, &c., along with their surplices.

“The other provisions mentioned by Carte, as grounds of objection to the English Canons, are as rigidly enforced in the Irish, namely, the qualifications for holy orders, for benefices, and for pluralities,* the oath against simony, the

* “There is a difference in the restriction. In the English canon the two benefices must be within thirty miles, in the Irish they must be under £40 a year.”

times of ordination, and the obligations to residency and subscription.*

“There are several additions to the Irish Canons arising from the peculiar circumstances of the Church of Ireland. The first is the eighth canon, where it is enacted, that ‘every Beneficiary and Curate shall endeavour that the Confession of sins and Absolution, and all the second service (at or before the Communion to the Homily or Sermon), where the people all or most are Irish, shall be used in English first and after in Irish, if the Ordinary of the place shall so think meet.’ This most useful order, which would seem to make it absolutely necessary that, where most of the people are Irish, that is, speak Irish, the minister of the parish should also speak Irish, is rendered nugatory, or rather mischievous, by the eighty-sixth canon, which directs, that ‘where the minister is an Englishman and many Irish in the parish,’ such a parish clerk shall be appointed ‘as shall be able to read those parts of the service which shall be appointed to be read in Irish.’ This canon gives the permission which seemed to be refused by the eighth, and sanctions the appointment of a minister unacquainted with Irish; while, in order to protect his incompetence, it gives an authority, which it was not com-

* “The subscription may at first sight appear different, but it is really the same. By the English Canons the candidate for orders is obliged to sign three articles, asserting the King’s supremacy, the obligation to receive the Book of Common Prayer, and the agreement of the Thirty-nine Articles to the Word of God. By the Irish, he is obliged to sign the first four Irish canons, which contain the same articles in substance.”

petent to bestow, to a layman, to read the most solemn parts of the service. The canon, in this particular, would seem to contradict the Book of Common Prayer, and therefore be inoperative. In another particular it is opposed to an Act of Parliament; the Act of Uniformity then in operation strictly forbade the service being performed in Irish, and, as I already remarked, forgetful of the first principles of the Reformation, ordered a Latin service. The eighty-sixth canon seems to have been dictated by a not very strange contrariety of feeling, the strong sense of duty in preaching to a benighted people in a language which they could not understand, and the powerful motive of self-interest in those who were unwilling or unable to qualify themselves for the undertaking, yet wished to secure the best preferments in the Church. Another canon, dictated by a better spirit, and calculated to do unmixed good, was unfortunately never enforced. The ninety-fourth canon directed, that ‘where all or the most part of the people are Irish, they shall provide also the said books (namely the Bible and Book of Common Prayer) in the Irish tongue, so soon as they may be had. The charge of these Irish books being to be borne also wholly by the parish.’

“The eleventh canon, requiring ministers to catechize every Sunday, is copied exactly from the fifty-ninth English canon,* with this remarkable and useful addition: ‘Neither

“* The English canon, as well as the Irish, is contradicted by the rubric, for they desire the instruction to be given before Evening Prayer, and the rubric now desires it should be given after the Second Lesson.” It should be observed upon this opinion of Dr. Elrington’s,

shall the minister admit any to be married, or to be God-fathers or Godmothers at the baptism of any child, or to receive the Holy Communion, before they can say the Articles of Belief, the Lord's prayer, and the Commandments in such a language as they understand.' The twelfth canon is not found among the English, and seems to have embodied Archbishop Ussher's directions to his clergy. It desires 'the heads of the Catechism to be divided into as many parts as there are Sundays in the year and explained in the parish churches. In the handling whereof the ministers and curates are to use such moderation that they do not run into curious questions or unnecessary controversies, but shortly declare and confirm the doctrine proposed, and make application thereof to the behoof of the hearers.'

"An addition to the nineteenth canon was the occasion of great offence. It was as follows: 'And the minister of every parish—shall, the afternoon before the said administration, give warning by the tolling of the bell or otherwise, to the intent that, if any have any scruple of conscience, or desire the special ministry of reconciliation, he may afford it to those that need it. And to this end the people are often to be exhorted to enter into a special examination of the state of their own souls; and that finding themselves either extremely dull or much troubled in mind, they do resort unto Gods ministers to receive from

that others have considered, that the two directions are so far from being inconsistent, that the observance of each is highly edifying: the instruction before the service being rather of the nature of an examination; that, during the service, of a lecture.

them as well advice and counsel for the quickening of their dead hearts, and the subduing of those corruptions whereunto they have been subject ; as the benefit of absolution likewise for the quieting of their conscience by the power of the keys, which Christ hath committed to his ministers for that purpose.' It would seem difficult for those who received the Liturgy of the Church of England to consider this canon 'as an inculcation of the popish doctrine of auricular confession.' It does not go farther than the conclusion of the first exhortation in giving notice for the Communion, an exhortation which was not considered as popish by Bucer."

Dr. Elrington observes,† that the difference between the English and Irish Canons occasions at this moment considerable difficulty. "What are the canons now in force in Ireland ? The Act of Union declares, that the 'Churches of England and Ireland as now by law established, be united into one Protestant episcopal Church to be called the United Church of England and Ireland, and that the doctrine, worship, discipline, and government of the said united Church shall be, and shall remain in full force for ever, as the same are now by law established for the Church of England.' Now it is impossible that this should be the case, unless the English Canons form the code of the United Church. But, it is said, Parliament had no right to abolish the Canons of the Irish Church ; the canons must remain in force until the Convocation repeal them. That Parliament had no right must be admitted, but that it usurped the rights of Convocation in the whole of the fifth

* Life of Ussher, 179.

article of the Act is quite clear, and if in one part, how can we argue that it did not in all? The usurpation was sanctioned by the consent of the Upper House of Convocation in the House of Lords, and by the tacit consent of the clergy who would have formed the Lower House. The question seems beset with difficulties, and has not, I believe, been ever legally determined. I know the late Bishop of Ferns, when giving any orders to his clergy, always quoted both the Canons of the English and Irish Church as his authority, feeling himself incompetent to decide the question. One of the ablest men of his day, and a member of the House of Lords at the time of the Union, Bishop O'Beirne, always maintained that the Irish Canons were abrogated by an assumption of power on the part of the Parliament, an assumption which was considered preferable to summoning after so long an interval the Convocation, and which would be rendered legal by the submission of the clergy."

The Reformed Church in Ireland made no important advance in the reign of James the First, and very little change was made from the state in which it existed during the reign of Elizabeth.

Thus Bishop Mant* writes: "In the province of Leinster, from the archdiocese of Dublin, and from the suffragan united diocese of Ferns and Leighlin, the like complaints have been heard of an insufficiency of ministers, of an incompetency of clerical income, and of a want of material edifices for the celebration of divine worship; and the complaints have been echoed through the province of Ulster from every diocese,

* 1 Hist. Church of Ireland, 415, 416.

with one solitary exception, which there is no reason to suppose occasioned by any peculiar advantages which it possessed over the others.

“In Ulster, indeed, the king testified his desire to improve the condition of the Church by grants of land to the clergy, but in many cases his good intentions were defeated by an inadequate execution. And, although in some instances efforts were made for fixing the clergy in their proper residences, and for supplying them with buildings for their official ministrations, the existing evils do not appear to have been ever fairly grappled with by the governing powers, or to have called forth a great and simultaneous effort for their remedy: so that the members of the Church were left in a condition of lamentable destitution, as to the means of assembling for public worship and instruction, or of receiving the aid of pastoral guidance for themselves or their children: and the rural districts, in particular, are described as presenting a spectacle of almost total abandonment and desolation.

“The same observation, as to the absence of co-operating and combined exertions, under the auspices of the authorities of the kingdom, applies to the attempts made for the instruction of the people at large by the instrumentality of the Irish language. Many instances have fallen under our notice of the existence of Irish incumbents or curates, of Irish readers, and Irish clerks; but these provisions seem to have been the result of individual projects of improvement, rather than of a general and united effort of authority. At the same time, they were met by united and vigorous exertions on the part of the

Popish emissaries. Thus, during the reign of James the First, little progress appears to have been made in bringing the people in general within the fold of the Reformed Church of Ireland."

Immediately after the accession of Charles the First, Pope Urban the Eighth issued a bull, wherein he exhorted the Roman Catholics rather to lose their lives, than to take that pernicious and unlawful oath of allegiance, whereby not only provision was made for maintaining fidelity to the Sovereign of England, but for wresting the sacred sceptre of the Universal Church from the Vicars of Almighty God.

The Court of High Commission, which had been introduced in the reign of Elizabeth, was revived by Lord Strafford in 1636, and the Primate was placed at its head. Strafford had proposed its establishment to Archbishop Laud before, but at the same time suggested that "it should not be set on foot, till we see what may become of the Parliament." His object in establishing this unconstitutional court is thus stated by him: "The use of it might be very great to countenance the despised state of the clergy; to support ecclesiastical courts and officers, much suffering by means of the overgrowth of Popery in this kingdom; to restrain the extreme extortion of officials, registers, and such like; to annul all foreign jurisdiction, which daily grows more insolent than ever; to punish the abominable polygamies, incests, and adulteries, which both in respect of the exercise of a foreign jurisdiction, and for the forementioned reasons are here too frequent; to provide for the maintenance of the clergy, and for their resi-

dence, either by themselves or able curates; to take an account how monies given to pious uses are bestowed; to bring the people here to a conformity in religion, and in the way to all these, raise perhaps a good revenue to the crown. But then I could wish there be good choice had in naming the commissioners.”* The unconstitutional nature of this court cannot be denied; nor can the acts of tyranny which were committed under its authority be justified; but Mr. Moore bears this high testimony to the character of the Lord Deputy: “In Strafford its enormous power was made subservient wholly to fiscal purposes, and he could boast with great pride, that during his government in Ireland, ‘not the hair of a man’s head was touched for the free exercise of his conscience.’ In a similar spirit, he wisely declared that fines to enforce conformity were ‘an engine rather to draw money out of men’s pockets than to raise a right belief in their hearts.’” †

The principal Irish statutes relating to ecclesiastical subjects that were passed during the reign of Charles I. were few and unimportant. They are as follow: Stat. 10 Car. I. c. 21, Sess. 2. (for the restraining of all persons from marriage until their former wives and former husbands be dead), ‡ stat. 10 Car. I. c. 23, Sess. 3. (granting eight entire subsidies by the prelates and clergy of Ireland), stat. 10 & 11 Car. I. c. 2. (to enable restitution of impropriations and tithes, and other rights ecclesiastical to the clergy, with a restraint of aliening the same, and directions for

* 1 Strafford’s Letters, 187.

† 4 Moore, Hist. of Ireland, 215.

‡ Repealed by stat. 10 Geo. IV. c. 34.

presentations to the churches),* stat. 10 & 11 Car. I. c. 3. (for preservation of the inheritance, rights, and profits of lands belonging to the church and persons ecclesiastical), and stat. 15 Car. I. c. 11. (for endowing churches with glebe lands).†

The Parliamentary Commissioners on June 24, 1647, issued an order, on their sole authority, for abolishing the Book of Common Prayer, and for the observance of the Directory.‡ But this order was not uniformly obeyed, for many clergymen of every degree stood to the law and their duty. The clergy of Dublin, in particular, knowing that the Book of Common Prayer had “the determination of a lawful ecclesiastical council, and the sanction of the supreme civil magistrate,” (here the edition of 1604 is manifestly referred to,) drew up a declaration on the 9th of July, in opposition to the foregoing order, but without effect.§

Immediately after the accession of Charles the Second, the Parliament availed themselves of the earliest opportunity for manifesting their sentiments upon the late course of public events, and their disgust at the usurpation, by

* Partly repealed by stat. 5 Geo. IV. c. 91.

† Vide stat. 8 Geo. I. c. 12. (Ir.); stat. 1 Geo. II. c. 15. (Ir.); stat. 7 & 8 Geo. IV. c. 43.; stat. 10 Geo. IV. c. 58.; stat. 2 & 3 Gul. IV. c. 67.

‡ The Directory was a meagre and latitudinarian code of instructions to the puritanical clergy from the Assembly of Divines at Westminster, generally directing them how to regulate their publick devotions, but not stinting them to the use of a particular form of prayer. 1 Mant, Hist. Church of Ireland, 585.

§ 1 Mant, Hist. Church of Ireland, 587.

which the Church as well as the monarchy had been subverted: thus, the two Houses of Parliament concurred in pronouncing a judgment of the utmost reprobation on "The Solemn League and Covenant," to the introduction and prevalence of which they ascribed the late rebellion, and which they ordered to be branded with marks of the greatest ignominy, pronouncing a justification of it an act of hostility and injury to the King, the Church, and the Kingdom.

Their condemnation of that iniquitous confederacy was expressed in the Lords' Journals* in the following language:

"We, the Lords Spiritual and Temporal of Ireland, in Parliament assembled, being deeply sensible of the sad and miserable effects of that horrid confederacy and conjuration, commonly called 'The Solemn League and Covenant,' as the great incentive of the Rebellion in all his Majesty's dominions, do adjudge and declare, *nemine contradicente*, that the same was and is against the laws of God, and the fundamental constitution of this kingdom; and, therefore, do condemn it as schismatical, seditious, and treasonable: and, therefore, order, that it be burned in all cities, towns corporate, and market-towns, within this kingdom, by the hand of the common hangman, or officer to be appointed by the magistrate of the place; who is also required to be present, and see the execution hereof on the next market-day after the receipt of this order.

"And do further declare, that whosoever shall, by word or deed, by sign or writing, go about to defend or

* May 25, 1661.

justify the said treasonable Covenant, shall be accounted and esteemed as an enemy to his sacred Majesty, and to the public peace and tranquillity of this Church and Kingdom."

And in partial furtherance of these views the following acts were passed. Stat. 14 & 15 Car. II. sess. 4. c. 1. (for a perpetual anniversary thanksgiving on the nine-and-twentieth day of May), and stat. 14 & 15 Car. II. sess. 4. c. 23. (for keeping and celebrating the twenty-third of October as an anniversary thanksgiving).

At the Restoration, Elizabeth's Act of Uniformity necessarily regained its former power, and in May, 1661, the Irish House of Lords prepared a declaration, requiring all their fellow-countrymen to conform to the episcopal model of church government, and to the Liturgy as established by law, and to which the Commons readily concurred; and the Commons, at their own request, received in the middle of June, from the hands of the Primate, Bramhall, the sacrament in St. Patrick's Cathedral. It was not until 1666, however, that the second Irish Act of Uniformity was passed, establishing the Prayer Book, as approved of by the English Convocation in 1661.

A Convocation was held in 1662, and on the 26th of August* it was referred to the archbishops and bishops then in Dublin, to read through, with the utmost care, the English Liturgy lately published in London, and to inform the House what they considered should be determined concerning it.

* Clay on the Irish Prayer Book, British Magazine, December, 1846. p. 608.

At the next meeting, on the 2nd of September, Archbishop Margetson (in the absence of the Primate) informed the House, that, along with others of the bishops, Archbishop Bramhall had, according to the order made at the preceding session, read through the English Liturgy, lately set forth, and had found it, in a very few particulars, different from that hitherto in use in this church, and that there seemed no reason to find fault with the changes made in it, for which reason the bishops thought that this Liturgy should henceforth be everywhere used in the Irish Church, not only because it was not to be found fault with, but because its adoption seemed more suited to maintaining mutual concord between the Churches of England and Ireland. Whereupon the Prolocutor and the rest of the Lower House being summoned, were informed of the bishops' judgment of the revised Liturgy, which was delivered to them, in order that it might be further considered, and returned with their opinion concerning it.

Accordingly, on the 18th of the same month, Dean Mosse, the Prolocutor, and the rest of the Lower House, signified to the bishops, that they had read through the English Liturgy lately published in London, that they had found in it some changes, additions, and variations of different sorts, which they thought had been introduced and made under the guidance of piety and prudence, and they prayed that this Liturgy might be admitted into the use of the Irish Church, in the celebration of divine service, and confirmed by legal sanction in the Church. They also prayed that a prayer for the Lord Lieutenant or Chief

Governor of Ireland might be added, and that a new office for the 23rd of October might be appointed.*

On the 22nd of September, the Convocation adjourned till the 6th of the following November, and on the 11th of the latter month an entry is made in the journals, in which, having recorded their anxiety, not only to preserve the people of Ireland by the bond of faith and charity, in unity of spirit with the English Church, but also as far as in them lay, to render them conformed to it in divine worship, and in external rites and ceremonies, and to keep them so for ever, they state that they had caused to be read through and recited, the English Liturgy, lately confirmed by law, and published in London; and having had much conference among themselves thereupon, they had found in it certain alterations and additions, &c. They then proceed to declare that they concur with the Lower House in judging that these changes in the Liturgy had been piously and prudently made, and that therefore it should be admitted into the use of the whole Irish Church, and enjoined by law on the said Church, and that, to that end, the Archbishop of Armagh should be humbly entreated to induce the Duke of Ormond and the Privy Council to transmit to his Majesty a draft of an Act of Parliament for that purpose, and that a new Service for the 23rd of October, and a Form of Prayer for the Lord-Lieutenant should be added to the Liturgy.

Whether the passing of the proposed Act was deferred by political events and considerations, it is needless now to enquire, but the Act of Uniformity did not receive the

* Vide ante, lxxxviii.

royal assent until June 18th, 1666. On the 22nd of February of the same year, the Upper House, as appears from the journals, had been engaged in considering the Bill, and in taking measures for expediting the matter in England.

It appears, then, by the records of this Convocation, that the Liturgy of the English Church, as revised in the Convocation in London, and established by the English Parliament of 1662, having first been carefully examined by the venerable and illustrious prelates who presided over the Irish dioceses at that period, and by the representatives of the inferior clergy, had, with the unanimous consent of both houses of Convocation, been approved and formally received by them as the Liturgy of the Church in this country, nearly four years before its use was enjoined by law under the penalties of the Irish Act of Uniformity. The Liturgy, in its present form, received, in the first instance, the sanction of the prelates and clergy of Ireland assembled in solemn synod. It was in consequence of their sentence of approval, and at their request, that its use was afterwards enjoined on the laity by legislative enactment. The reception of the English Common Prayer Book of 1662, was not forced on this Church, but originated with itself in the acts of its own Convocation, its fit and lawful representative in matters of spiritual concern.*

The Irish Act of Uniformity, stat. 17 & 18 Car. II. c. 6.,† after reciting, that nothing conduceth more to

* Clay on the Irish Prayer Book, *British Magazine*, Dec. 1846, pp. 608—611.

† An accurate copy of this statute, collated by the Editor

the honour of God, the settling of the peace of a Nation, which is desired of all good men, nor to the advancement of Religion, than an universal agreement in the Public Worship of Almighty God; and to the intent that His Majesty's Irish Subjects might hold the same Uniformity of Common Prayers, and Administration of the Sacraments, and other the Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, or Consecrating of Bishops, Priests, and Deacons, which was recommended unto both Houses of Convocation assembled in Ireland, to consider, whether the same Form of Public Worship might not be profitably received, as the Public Form of Divine Service in Ireland: and that thereupon both Houses of Convocation diligently considered and fully approved and allowed the same, and had exhibited and presented unto the Lord Lieutenant and Council in Ireland, one Book thereunto annexed; intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter and Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: Therefore, to the intent that the greatly desirable work of Uni-

with the original Statute Roll, has been given in the Appendix to this Introduction.

formity in Divine Worship might be obtained, and that every Person in Ireland might certainly know the rule to which he was to conform in Public Worship and Administration of Sacraments, and other Rites and Ceremonies of the Church of Ireland, and the manner how and by whom Bishops, Priests, and Deacons were, and ought to be Made, Ordained, and Consecrated, enacted, That all and singular Ministers, in any Cathedral, Collegiate, or Parish Church or Chapel, or other Place of Public Worship within this Realm of Ireland, should be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Public and Common Prayer, in such order and form as was mentioned in the said Book annexed and joined to the Act, and intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according the Use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in the Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: and that the Morning and Evening Prayers therein contained, should upon every Lord's Day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chapel, or other Place of Public Worship in Ireland: and, to the end that Uniformity in the Public Worship of God, which was so much desired, might be speedily effected, enacted that every Parson, Vicar, or other Minister whatsoever, who then had and enjoyed any Ecclesiastical Bene-

fice or Promotion in Ireland, should in the Church, Chapel, or Place of Public Worship belonging to his Benefice or Promotion, upon some Lord's Day before the Feast of the Nativity of our blessed Lord and Saviour, commonly called Christmas-day, in the year 1664, openly, publicly, and solemnly read the Morning and Evening Prayer appointed by the Act to be read, by and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, should openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent to the Use of all things in the said Book contained and prescribed in these words, and no other: "I A. B. do hereby declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons:" and that every Person who should thereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion in Ireland, should in the Church, Chapel, or Place of Public Worship belonging to his Benefice or Promotion, within two months next after he should be in the actual possession of such Benefice or Promotion, upon some Lord's Day, openly, publicly, and solemnly read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer, at the times thereby ap-

pointed; and after such reading thereof, should openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the Form before appointed: and that in all Places where the proper Incumbent of any Parsonage or Vicarage, or Benefice with Cure, resided on his Living, and kept a Curate, the Incumbent himself in person, (not having some lawful Impediment, to be allowed by the Ordinary of the Place,) should once at the least in every month, openly and publicly read the Common Prayers and Service in and by the said Book prescribed, and, if there were occasion, administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chapel of or belonging to such Parsonage, Vicarage, or Benefice, in the order, manner, and form, in and by the said Book appointed: That every Dean and other Dignitary, Canon, Prebendary, and Warden of every Cathedral or Collegiate Church, and all Masters and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, House of Learning or Hospital, and every public Professor and Reader in any Universities, College or Colleges, which were or should be in Ireland, and every Parson, Vicar, Curate, Lecturer, and every other Person in Holy Orders, and every Schoolmaster keeping any public or private School, and every Person instructing or teaching any Youth in any House or Private Family as a Tutor or Schoolmaster, who upon the twenty-ninth of September, 1664, or any time thereafter, should be Incumbent, or have possession of any Deanry, Dignity, Canonry, Prebend, Wardenship, Headship, Fellowship, Professor's place, or Reader's place, Parsonage,

Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture, or School; or should instruct or teach any Youth as Tutor or Schoolmaster, should, before Candlemas day, 1664, or at or before his or their respective admissions, to be Incumbent, or have possession of any the Dignities, Promotions, or Places aforesaid, subscribe the Declaration or Acknowledgement following, scilicet : "I A. B. do declare, That it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that traitorous position of taking Arms by His Authority against His Person, or against those that are commissioned by him; and that I will conform to the Liturgy of the Church of England as it is now by law established. And I do declare, that I do hold, that there lies no obligation upon me, or on any other Person, from the oath commonly called, The Solemn League and Covenant, to endeavour any change or alteration of Government, either in Church or State, and that the same was in itself an unlawful oath:" and that no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies, should be openly used in any Church, Chapel, or other public Place, of or in any College or Hall in any University, College or Colleges within this Realm, or any of them, other than what was prescribed and appointed to be used in and by the said Book; and that the then Governor or Head of every College and Hall in the University, and of the said College or Colleges, within one month after the Feast of the Purification of the blessed Virgin Mary, 1664, and every Governor or Head of any of the said Colleges or Halls thereafter to be elected or

appointed, within one month next after his Election or Collation, and Admission, should openly and publicly, in the Church, Chapel, or other public Place of the College or Hall, and in the presence of the Fellows and Scholars subscribe to the 'Thirty-nine Articles of Religion agreed upon by the Archbishops and Bishops and the whole Clergy in the Convocation holden at London in the year 1562, for the avoiding of diversities of opinion, and for establishing of consent touching true Religion, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors or Heads of the said Colleges and Halls, or any of them, as were or should be in Holy Orders, should once at least in every quarter of the Year, not having a lawful Impediment, openly and publicly read the Morning Prayer and Service in and by the said Book appointed to be read in the Church, Chapel, or other public Place of the College or Hall; provided always, that it might be lawful to use the Morning and Evening Prayer, and all other Prayers and Services prescribed in and by the said Book in the Chapels or other public Places of any Colleges, Halls, or Universities in Ireland, and in the Convocations of the Clergy, in Latin: and it further enacted that every person who then was or thereafter should be licensed, assigned, appointed, or received as a Lecturer to preach upon any day of the week in any Church, Chapel, or Place of Public

Worship in Ireland, the first time he preached, before his Sermon, should openly, publicly and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publicly and openly declare his assent unto and approbation of the said Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms, and Orders therein contained and prescribed, according to the Form before appointed in the Act ; and also should upon the first Lecture day of every month afterwards, so long as he continued Lecturer or Preacher there, at the place appointed for his Lecture or Sermon, before his Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day at which the Lecture or Sermon was to be preached, and after such reading thereof, should openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent unto and approbation of the said Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid : and further enacted that at all and every time and times when any Sermon or Lecture was to be preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, should be openly, publicly, and solemnly read by some Priest or Deacon in the Church, Chapel, or Place of Public Worship, where such Sermon or Lecture was to be preached, before such Sermon or Lecture were preached, and the Lecturer

then to preach should be present at the reading thereof: and that the Law and Statute of Ireland, which had been formerly made, and was then in force for the Uniformity of Prayer and Administration of the Sacraments in Ireland, should stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; and should be applied, practised, and put in ure for the punishing of all the offences contrary to such Law, with relation to the said Book and no other: and that a true printed copy of the said Book should, at the Cost and Charge of the Parishioners of every Parish Church and Chapelry, Cathedral Church, College, Collegiate Church and Hall, be attained and gotten before the feast of the Annunciation of the blessed Virgin Mary, 1665: and after reciting the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year 1562, it enacted, that all Subscriptions thereafter to be had or made unto such Articles by any Deacon, Priest, or Ecclesiastical Person, or other Person whatsoever, who by this Act, or any other Law then in Force, was required to subscribe them, should be construed, and be taken to extend, and should be applied for and touching the said Six and thirtieth Article, unto the Book containing the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons, in this Act mentioned, in such sort and manner as the same theretofore extended unto the Book set forth in the time of

Edward the Sixth, mentioned in the said Six and thirtieth Article.

The effect of the foregoing Act is, that the book which was annexed to it, viz., "The Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of *England*, together with the Psalter and Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of making, ordaining, and Consecrating of Bishops, Priests, and Deacons," is part of the statute law of the land, and any deviation from its text, either of addition or omission, unless expressly sanctioned by statute, is illegal.

It is an extraordinary fact, that no Prayer Book belonging to the "Church of Ireland" is recognized in the Irish Statute of Uniformity, and that the only Book of Common Prayer that is recognized, is that of the Church of England. It is true that in all the editions of the statutes it is stated to be the Book of Common Prayer "according to the use of the Church of *Ireland*;" but the Editor has recently examined the Manuscript Statute deposited in the Rolls Office, at Dublin, from which it appears that the printed Statutes of the Realm have given a false representation of that record.*

* It seems that in 1604, Elizabeth's Statute of Uniformity was so inaccurately printed, that the Lord Deputy and Council were obliged to have the Statute exemplified under the Great Seal:—"Forasmuch as some material difference was found between the original Record and the printed copies of the Act of Uniformity, in order that

In the declaration of Assent and Consent, the book mentioned is “according to the use of the Church of *England*”; and the Declaration required from Schoolmasters is, that they shall conform to the Liturgy of the Church of *England*;—NOT Ireland, as the Queen’s Printers make it appear.

It is also a remarkable circumstance, that no allusion is made in the preamble or in the body of the Act to the Statutes of Uniformity of Edward VI. or Elizabeth.

The Manuscript Book of Common Prayer, to which reference is made by the Statute of Uniformity, was, before the union of Great Britain and Ireland, preserved in the Irish Parliament Office; it is now deposited in the Rolls Office, at Dublin. It is a folio volume, containing 283 leaves, and is bound in rough calf. The leaves measure $12\frac{1}{16}$ inches in height, and rather less than $7\frac{7}{16}$ inches in width. Two blank leaves precede the leaves of the Manuscript, and are of a different kind of paper, and have no hole at the lower inner corner of the leaf. Upon the inside of the cover the following words are written in pencil:—

“I received this Book from the Rolls Office on the 23^d day of february in the year 1826, & have returned it to the proper Officer the 3^d day of July 1826

“W. DUBLIN”

none might plead ignorance of the original Record, they exemplified the Statute under the Great Seal, and published it: and added thereunto the King’s injunction for its observance.” 1 Mant, Hist. Church of Ireland, 348.

Upon the first blank leaf the late Archbishop of Dublin has written in pencil—

“This Book was (by order of the L^d Chancellor) entrusted to me for the purpose of collating with the printed Common Prayer Book for Ireland (a new edition being about to be printed by the Kings Printer under my inspection)—I have added to it the pagings at the lower corner of each page, amounting to page 563—the first 99 in letters the rest in figures—I state this, that they may not be considered as part of the original Record.—& consequently as marking the original position of the parts of the Book—for it is to be noted that the present binding is recent—having been given to it by the Subcommissioners of Records in the year

“ W. DUBLIN ”*

The third leaf of the volume is of the same paper as that of other leaves of the Manuscript, but the lower inner corner of it is torn away. The first page of this leaf is blank, but on the second page of the leaf “The Order

* The Lord Chancellor committed a public breach of trust in lending this record out of the custody of the proper officer, and the Archbishop of Dublin violated the confidence that was reposed in him by the Lord Chancellor, in discreditably defacing and altering the record that had been intrusted to him for a special object, viz., that of “collation.” Consequently, it is rather difficult to say, whether the Lord Chancellor of Ireland or the Archbishop of Dublin acted in the most reprehensible manner.

how the Psalter is appointed to be read" is written; and from this fact the Editor inclines to the opinion, that the Manuscript Book never had any other commencement.

"The Order how the Psalter is appointed to be read," is succeeded by "The Order how the rest of Holy Scripture is appointed to be read," "Proper Lessons to be read at Morning and Evening Prayer, on y^e Sundays and other Holydays throughout the Year," "Proper Psalms on certain Days," "The Kalendar," "Tables & Rules for the Moveable and Immoveable Feasts," and "The Order for Morning Prayer."

The other Services in the Manuscript Book, to the end of "The Commination Service," appear as in the Sealed Books; but a change then occurs, and the following arrangement is followed:—"The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons," "The Forms of Prayer to be used at Sea," and "The Psalter, or Psalms of David."

"The Preface," "Concerning the Service of the Church," the Rubric for Morning and Evening Prayer daily, "Of Ceremonies," Table of the "Days of Fasting or Abstinence," the "Table of the Moveable Feasts calculated for forty years," the Table "to find Easter for ever," and the Rubrics respecting the place for Divine Service, and the Ornaments of the Church and of the Ministers thereof at all times of their ministration, do not appear: and it may be here observed, that no allusion is made to the Occasional Services.

The paper is of a very ordinary texture, and three or

four different descriptions seem to have been used; but there is not the slightest ground for assuming that any portion was introduced subsequently to the enactment of stat. 17 & 18 Car. II. c. 6. (Ir.); but between pages 386 and 388 of Archbishop Magee's numbering, there have been six leaves cut out, and as there is no break in the matter, the fair presumption is, that they were cut out before the Manuscript was finished.

There seem to have been about twelve different scribes employed in writing the Manuscript, and two different persons employed in revising it, one correcting in light ink, the other in darker ink.

Alterations have, however, been made by at least two different persons, at a recent period, and in a most slovenly manner.

No pencil marks appear in the shape of corrections; but pencil lines occur in part of the Psalms, and a \times in pencil occurs in a few of the pages.

The pages are mostly inclosed in ruled lines: these lines up to the Form of Ordering of Deacons are in red ink; the Forms of Prayer to be used at Sea are ruled in black ink; and a part of the Psalter has a ruled line in pencil.

In certain places, Arabic numerals occur in the margin, and were evidently inserted at the time when the Manuscript was written. The numeral "1" does not appear: the others, and the places where they occur, are indicated in the subjoined Table.

TABLE of the Numerals written at the bottom of the left-hand margin of certain pages (according to Archbishop Magee's numbering) of the Manuscript Book.

Figure.	Page.	Figure.	Page.
2	43	2	423
4	67	3	435
6	87	4	447
18	111	5	459
10	135	6	471
11	147	7	483
12	163	8	495
13	175	9	499
14	187		
15	199		

Here the numerals break off, but they are resumed soon after the commencement of the Psalter, viz. at p. 423 of Archbishop Magee's numbering, as in next column.

From page 499 the style of the writing, the form of the character, and the kind of paper, differ from those of the preceding part of the Psalter, and so continue to page 548, when the style and character of the preceding part are resumed and continued to the end of the volume, p. 563 (according to Archbishop Magee's numbering), but without any figures in the margin.

It is a principle of law, that with respect to the contents of a Statute, it will be presumed that *omnia ritè acta sunt* until the contrary be established by a court of law; consequently, although it is clear to any practised eye that alterations have been made in the Manuscript Book of Common Prayer, subsequently to the enactment of stat. 17 & 18 Car. II. c. 6. (Ir.), yet the record would have to be read as it now appears,* until some competent tribunal had decided what alterations were illegal.

* In stat. 25 Henry VIII. c. 20. the important words "*to confirm*"

From the mode which has been pursued in making the alterations, it is in numerous cases impossible to ascertain what was the original text and punctuation. Under such circumstances, the Editor conceived that the only proper plan for him to adopt, was to give as near as possible a facsimile of the original, and thus not to take upon himself arbitrarily to decide, whether the alterations were made before or after the enactment of the Statute, or to speculate upon the words, letters, or punctuation which have been obliterated.

Where letters have been obliterated they are thus distinguished—■.

Where words have been obliterated they are thus distinguished—■ ■ ■ ■.

Where words or letters have been cancelled, but the words or letters underneath are perceptible, they are thus distinguished—ø ꝛ.

Where letters or words are introduced apparently of a subsequent date, they are thus distinguished—**a**, **b**, &c.

Where letters or words are introduced in pencil, and apparently of a modern date, they are distinguished by *Italic*.

Where capitals have been written over lower case, they are thus distinguished—**A**, **B**, &c.

Where lower case have been written over capitals, partly by erasure and cancellation, they are thus distinguished—**a**, **b**, &c.

the said Election and” in sect. 5, and the word “*confirm*” in sect. 7 are inserted by interlineation. Vide The Case of Dr. Hampden, by Jebb, 28.; 2 Stephens on the Laws of the Clergy, 1399, in not.

Where “f” is changed into a capital by prefixing another “f,” the first “f” is thus distinguished—**f** f.

Where modern punctuation has apparently been substituted for the original punctuation, it is thus distinguished — , ; ! . .

Doubts having been expressed as to whether the Manuscript Book under consideration is the one that was originally annexed to the Statute of Uniformity, 17 & 18 Car. II. c. 6., it may be useful to explain, that in the reign of Charles II. the mode pursued in enacting a statute for Ireland was as follows:—The bill passed the Irish Parliament, and was transmitted by the Lord-Lieutenant of Ireland to England in order to receive the assent of the Lords and Commons in England, and then it was returned by the King to the Lord-Lieutenant of Ireland, who, upon its receipt, in consequence of a writ to that effect, went down to the House of Lords and gave the Royal assent. The statute was then deposited in the Irish Parliament Office, and a copy sent to the Rolls Office, at Dublin.

It is, however, extraordinary that no copy either of the Book of Common Prayer belonging to the English Act of Uniformity, or of that belonging to the Irish Act of Uniformity, was forwarded to the Rolls Chapel in England or to the Rolls Office in Ireland; and it may also be remarked, that of the Calendar and Tables annexed to stat. 24 Geo. II. c. 23. no trace is to be found among the Rolls at the Rolls Chapel.

The Editor has examined the bundle of statutes in which the Act of Uniformity is to be found. As the

bundle is opened, the Act of Uniformity is the inside, then the Act for selling wines, then the Act for the advancement of the linen manufactory, and the grant of subsidies last.

Upon the outside of the bundle the following indorsement is made upon the Act for the grant of subsidies.

“ 17.” Cha. 2^d

“ n. (11)

“ 4 Acts in this.

“ Gr^t of Subsidies__

“ A. for Advancem^t of Linnen Manuf^y

“ Act for Order^s Sell^g Wines &c. &

“ Act for Uniformity Public Pray^{rs} ”

And this corresponds with the bundle of statutes, which are all fastened together. When this indorsement was made the Editor cannot take upon himself to determine.

Fastened to this bundle of statutes a writ, of which the following is a copy, appears; and it will be perceived that the writ corresponds with the indorsement and with the contents of the bundle :—

“Charles the second by the Grace of God King of England, Scotland, France and Ireland Defender of the Faythe &c. To our right trusty and right entirely beloved Cosen and Counsellor James Duke of Ormond, Lord Steward of our Household and Lord Lieutenant of our Realm of Ireland and other our Chief Governer or Governors of our said

Realm for the tyme being, or which hereafter shall be Greeting. Whereas, we have lately received from you our said Lieutenant and other of our Councell of that realm certayne bills to be considered upon concerning matters necessary for our said Realme, and having had consideration thereof, Wee doo by these presents declare our Royal approbation of such and so many of them as are hereunto annexed and herein also particularly named that is to saye; An Act for the better ordering the selling of Wynes and Aqua Vitæ together with all sorts of strong waters by retails: An Act for the advancement of the trade — of Lynnen Manufacture: An Act for the grant of eight entire subsidyes by the temporality: And An act for the Uniformitye of publick prayers and administration of Sacraments and other rites and ceremonies; and for establishing the forme of making ordaining and consecrating Bishops, Priests, and Deacons in the Church of Ireland with the amendments and alterations therein: And do return the same unto you under our great seale of England signifying also unto you by these presents, that our pleasure and commandment is, that the said Bills and matters therein containd being affyled together with these presents, ye shall likewise cause to be considered and treated upon in our Parliament lately begunn and houlden and continued by divers prorogations Within our said Realm of Ireland. And to the same Bills and matters (being agreed and concluded upon in our said Parliament) to give and declare our Royall assent by vertue of these presents which shall also be your sufficient Warrant in that behalf. In witness Whereof wee have caused these our letters to be made patent Witnes our selfe at Salisbury

the nineteenth daye of August in the seventeenth year of our Reign.

“p ipm Regem ppria mañu signat’

“BARKER.”

At the bottom of these statutes two ends of a piece of strong tape appear.

The Manuscript Book has a hole at the left hand corner of each of the pages, exactly of the size which such a piece of tape as that which appears attached to the Transmiss, would make.

The outside of the Act for the grant of Subsidies is discolored in various parts, in consequence, apparently, of the bundle of statutes having been folded up in the manner of a parcel; and if the Manuscript Book be placed in the centre of the bundle, it will be found to have made a nest for itself, and evidently to have been placed in the centre of the statutes.

Mr. Nash, one of the officers in the Rolls Office, has recently informed the Editor that he remembers the Manuscript Book attached to the bundle of statutes by the tape which is now hanging to the latter; and also recollects the time when the tape was severed in order to have the Manuscript Book bound.

The following letters, which have been forwarded to the Editor, by the Bishop of Meath, the Rev. Dr. Elrington, and Mr. Hardiman, will afford the most important information as to the Manuscript under consideration.

Ardbraccan House, April 20, 1849.

“My dear Sir,

“I am very happy that you intend to print the manuscript of the Book of Common Prayer which you have seen in the Rolls Office, at Dublin. I have not the slightest doubt of its authenticity. Indeed it affords internal evidence of its having been taken from the English Exemplar at the time of our Convocation and Act of Uniformity. The Prayer for the Lord Lieutenant has the name of James (Butler) Duke of Ormond. Now, he was appointed Lord Lieutenant in the year 1660, and continued so until 1669, and *our* Act of Uniformity, to which the Book of Common Prayer was annexed, was passed in the year 1665.

“It is evidently a more correct copy of the English Exemplar than any of the English Sealed Books. Indeed, so exactly was it copied, that it had not the necessary corrections made to adapt it to Ireland. When the Prayer for the Lord Lieutenant was inserted amongst the *five* prayers in ‘Morning Prayer’ following the place of the Anthem, although the number was thus made *six*, yet the ‘five’ in the Rubric, exactly copied from the English book, was allowed to remain. But the exactness of the copy appears more fully and strongly from the ‘Form of Consecration of Bishops.’ In the second year of the reign of Elizabeth, by the Act chap. 4, the old method of appointing bishops by election was done away with in Ireland. Since which time bishops have been appointed by patent of the Crown. Therefore they were so appointed

before and at the time of our Convocation and Act of Uniformity, by which our Prayer Book was adopted. And every bishop and archbishop who sat in that Convocation was appointed by patent and not by election; and yet the rubrics and suffrages of that form all go upon the supposition that the bishops to be consecrated had been elected. In the rubrics after the Nicene Creed and sermon, ‘The *elected* Bishop vested, &c.;

’ and in the next rubric the Oath of ‘Supremacy shall be ministered to the Persons *elected*.’ And in the Oath of Canonical Obedience, ‘I, N. *chosen* Bishop of,’ &c.

“And in the suffrage in the Litany, ‘That it may please thee to bless this our Brother *elected*.’

“After the questions put by the Archbishop, and answers of the candidate in the next rubric, ‘Then shall the Bishop *elect* put on the rest of his Episcopal habit,’ &c.

“In the rubric for laying on of hands, ‘Then the Archbishop and Bishops present shall lay their hands upon the head of the *elected* Bishop.’

“One more such proof appears in the omission of the ‘Irish Rebellion’ in the Kalendar on the 23rd of October. The Irish Act for keeping that day was passed in the 14 & 15 Charles II. And our Act of Uniformity to which the MS. was attached was not passed until the 17 & 18 Charles II., and yet that holiday is not inserted.

“Our Act of Uniformity, after having stated the wish of our Legislature to have the same form of worship as in England, says, ‘And to the intent that we his Majesty’s subjects of this his Kingdom of Ireland may in this Church of Ireland hold the same Conformity of Common Prayer

and Administration of the Sacraments, and other the rites and ceremonies of the Church according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches, and the form and manner of making, ordaining, or consecrating of Bishops, Priests and Deacons, which was recommended unto both houses of Convocation here assembled in Ireland to consider whether the same Form of Public Worship might not be profitably received as the Public Form of Divine Service in this your Majesty's Kingdom of Ireland.' And the next clause goes on to say the same, from which it appears that our Convocation was determined to accept the exact same form as that in England.

"So far as I could hear, I was the first person in modern times who saw that Exemplar. I informed Archbishop Magee of it, who never had heard of it, and he got it and had an edition of our Irish Prayer Book corrected by it.

"I compared my edition of the Prayer Book with the MS. found in the Rolls Office, which is the original attached to the Act of Uniformity in Ireland, and is the *only original in existence*, the MS. which was attached to the English Act of Uniformity having been long since lost. The English Prayer Books have been taken from what were called '*Sealed Books*,' that is, certified copies of the original. But in those Sealed Books were several mistakes, as appears by *our* original. Perhaps, also, *our* original was more correct than the *English*, having been submitted to our Convocation some years after the English had been

in use, during which time mistakes might have been discovered and corrected.

“My last edition I consider the most correct that has been published in Ireland.* It has hitherto been very difficult to get Irish printers to print accurately. I corrected the last edition four or five times, and went over it a dozen times. Yet some mistakes were made afterwards in punctuation and spelling.

“I compared every word and every letter of it with the last splendid folio Cambridge edition, in which are several mistakes; and as I advanced, I found that that edition had been manifestly corrected by several different hands: I therefore gave up my previous intention of getting assistance, and corrected the whole of it myself.

“Several questions having been of late hotly debated about the Prayer Book, it may not be amiss to determine how much of our present Prayer Book is to be considered as *law*. The Preface, however good, is not part of the Prayer Book, as sanctioned by Convocation and the Legislature in Ireland, neither that part immediately following the Preface, ‘Concerning the Service of the Church,’ nor yet ‘Of Ceremonies, why some be abolished and some retained.’ These all give excellent information and advice,

* The Book of Common Prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the United Church of England and Ireland: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the form and manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons. Dublin: Printed by George and John Grierson, Printers to the Queen’s most Excellent Majesty. MDCCCXLVI.

but are not to be quoted as *law*. The Prayer Book begins with the two Orders, viz., ‘The Order how the Psalter,’ &c., and ‘The Order how the rest of Holy Scripture,’ &c.

“The original calendar was very much altered, by the English Act of Parliament, for the change of style. The new calendar is given in that Act, with which I have carefully compared the calendar for my last editions.

“And it is a curious fact, that the change of style was for 30 years erroneously supposed to be in force here, and every date of every document in those 30 years was wrong. The English Act extended it to all His Majesty’s dominions, but it was found, in 1782, that that could not bind Ireland, and *then* the English Act was adopted here, but no cure was applied for the wrong dates of 30 years. This struck me with surprise, when examining those acts, for I never have seen the circumstance mentioned by any one.

“It may not be amiss here to explain an omission made in the part of the MS. preceding ‘The Order for Morning Prayer’, the last page of which, as it now stands, ends with the catch-word ‘Days,’ and no other page follows answerable thereto. The subsequent pages must have contained the old Tables for finding Easter and the fasts and feasts depending thereon according to the old Kalendar; but when the new Kalendar was established in England, (and supposed to be established in Ireland,) in the year 1752, and the old Kalendar and Tables repealed, some officious person cut out the old tables from the MS. Book, and along with them the Rubric for ‘Days of Fasting and Abstinence,’ which happened to be on the same page with those tables,

and also the Rubric for Morning Prayer, which was at the end of said tables upon the same page.

“In our Act of Uniformity 2 Eliz. ‘The Ornaments of the Church and Ministers thereof shall be retained and be in use, which were in the Church of England by the authority of Parliament in the 2nd year of the Reign of King Edward the sixth Until other Order shall be therein taken by the Authority of the Queen’s Majesty with the advice of her Commissioners appointed and authorized under the great Seal of England or of this Realm for Causes Ecclesiastical, or by the Authority of the Lord Deputy, or other Governor or Governors of this Realm (Ireland) for the time being, with the advice of the Council of this Realm, under the great Seal of this Realm.’ I quote this for the sake of the last sentence. I cannot say that any such order ever was made by our Lord Lieutenant and Privy Council; neither can I say that no such order was made, for all the records of our Privy Council were burned by a fire in the Castle about the year 1712. But it is clear that we have still the power of making such order. But I do not perceive much uneasiness in the Privy Council upon the subject. Several are Roman Catholics; and I was told by a very eminent Roman Catholic member, the late Mr. Blake, who had been Chief Remembrancer, that on one occasion of swearing in Lord Justices, all the other members were Roman Catholics, and Judge Ball, a Roman Catholic, had to administer the Oath of Supremacy and the Declaration against Transubstantiation!

“The Canons in general have not the sanction of

statute law ; but the 30th English Canon is in force here, and has the sanction of statute law, both here and in England ; and consequently, I introduced it for the first time in my last edition (see Rubric in Baptism).

“‘The Table of Kindred and Affinity,’ which has been stated by the late Commissioners upon the laws of Marriage with several lawyers and ecclesiastical civilians in said Commission, ‘to be attached to the Prayer Book,’ is no further attached to it, than by being bound up with it. I admitted it here, as I did the Canons, Preface, &c. It is statute law in England, but not in Ireland. It depends here merely on its adoption by a Canon.

“I do not think the Canons of 1634 are Laud’s Canons ; they are rather Ussher’s, who would not adopt the English Canons. Laud’s Canons of 1640 were disused in the time of Charles II.

“The last Act of Uniformity would certainly set aside anything in our Canons inconsistent with it, and makes both them and the Act of Elizabeth to bear upon the last Prayer Book instead of those to which they referred at the time of their enactment. In every other respect *our* Canons are in force here, and the English Canons are in force in England, but not here, except as adopted by the Church Rates and Church Temporalities Acts, as rules for necessities for Church service.

“The Act of Union does not relate to the *Canons*. The 5th Article was merely a security for the Church of England against Presbyterians and Dissenters. It is curious that that part of the Act of Union was enacted nearly a century before. It made part of the Act of Union

between England and Scotland, by which it was enacted that whenever an Union should take place between Great Britain and Ireland, that Article should be inserted in it. The Act of Union merely relates to the statute law, viz. the Acts of Uniformity and any old common law then in force, the common law being the same in both countries. The words are, ‘That the Churches of England and Ireland, as *now* by law established, be united,’ &c. This shows, that so far as the Act goes it contemplates them as being the same; ‘and that the doctrine, discipline, and government of the said United Church shall be, and remain in full force for ever, as the same are now by law established in England,—(these are the words of the Act of Union between England and Scotland)—*as now by law established in England.*’ The statute law does not acknowledge the Canons as *law*, and, therefore, the above words, ‘*by law,*’ do not refer to the Canons in either country. They stand in each precisely on the same foundation they did before, viz., the Convocation and the Royal Assent.

“The royal declaration prefixed to the Articles is not *law*, in either country, and never was even issued in this country, as I proved to my friend, Archbishop Magee, to his very unwilling conviction. I doubted with regard to admitting it into the last two editions, but was guided by superior authority, which I consulted.

“I had, however, no objection at all to its contents. It was not printed with our Articles in our Prayer Book, until within the last 50, or 60 years. The Articles made no part of our Prayer Book as passed by Convocation. They are, however, adopted by our first Canon, and in

some respects, by our Act of Uniformity, 17 & 18 Charles II. Our rules here for assent to the Articles differ very much from those in force in England. The difference is correctly explained by my Archdeacon in a paper in the Irish Ecclesiastical Journal in one of the latter months.

“Yours very sincerely,

“EDWARD MEATH.”

“My dear Sir,

“The MS. copy of the Book of Common Prayer, preserved in the Rolls Office of Ireland, and which is the only copy of the Book of Common Prayer now extant, is a folio volume containing 566 pages, and bound in rough calf. The MS. appears to have been written by several persons; a change in the writing appears first in the Office for Ordering of Deacons. The writing is very legible, but coarsely and carelessly executed. The spelling is not uniform, but in general more antiquated than that of the Prayer Book printed in London, in 1662. The irregularities in spelling are such as can only be accounted for by supposing that the MS. was written from dictation, and that the scribe was wavering between his old habits and the orthography then lately introduced. The spelling has been corrected, and, it would seem, at two different periods. The first correction, if we may judge from the colour of the ink, was made immediately after the MS. was written. All the corrections are made in the most clumsy manner:

thus when, according to the old fashion, the letter 't' was doubled at the end of such words as att, butt, &c., the corrector, instead of erasing the last letter, blotted out both, and then endeavoured to write a 't' in the blotted space : if he did not succeed in the attempt, he interlined the letter.

"Attempts must have been made at much later periods, to correct the punctuation, as the ink is in some places very fresh. It is very difficult to ascertain what was the original punctuation, often impossible : one thing, however, is certain, that stops were sparingly used, and it would seem more judiciously than by the corrector, if we except the musical pauses in the middle of the verses of the Psalms.

"The Services in the MS. are arranged to the end of the Communion Service in the same order, that they now appear in the common editions of the Prayer Book ; but then follows the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons : then the Forms of Prayer to be used at Sea, and lastly the Psalter or Psalms of David. The Occasional Services are wanting. The MS. is not, however, complete at the commencement : it wants the title-page, the Preface, and the explanation of Ceremonies. The first page* is blank, and on the obverse the MS. commences with The Order how the Psalter is to

"* It is to be regretted that Archbishop Magee has written some remarks in the MS. which now actually form part of the record. He also has written at length the numbers of the pages, but has commenced with the first written page, instead of with the first page which has been left blank, so that the real numbering of the pages is one more than as marked by his Grace.

be read, and proceeds regularly to the end of the Table of the Vigils, after which there are two blank pages before the Morning Prayer commences. That the MS. is incomplete appears evidently from the page on which is the Table of Vigils, for at the bottom is the catchword 'Days,' so that there must have been an intention of giving 'Days of Fasting or Abstinence', which immediately follow in the English Prayer Book. The Table of the Moveable Feasts, the Table to find Easter for ever, and the Rubrics determining the place for Divine Service, and the ornaments to be in use, do not appear.

"As this MS. is now a separate volume, not attached to the Irish Act of Uniformity, the authority which it possesses has been questioned. There cannot, however, be any reasonable doubt that it is the identical MS. which was attached, not to the Irish Act of Uniformity, where it never could have been, but to the Transmiss of the Act of Uniformity. It appears from the account of the proceedings of the Upper House of the Irish Convocation, in 1662, a copy of which (formerly belonging to Archbishop King) is deposited now in the Library of Trinity College, Dublin, that both Houses of Convocation took into consideration the Book of Common Prayer, then lately published in London, and gave their approbation of the changes made in it: and on the 11th November, 1662, the proceedings of the Upper House are thus recorded: '*Dicti Reverendissimi et Reverendi Patres non solum fidelem hujus Ecclesiæ populum ipsis commissum fidei et mutuæ charitatis nexu cum Ecclesia Anglicana in unitate Spiritus constructum, sed etiam in Divinis celebrandis ac exterioribus ritibus et cere-*

moniis quantum in ipsis est, conformem reddere et in perpetuum continere desiderantes perlegi et recitari fecerunt Liturgiam Anglicanam nuper juris robore ibi firmatam et Londini editam, qua perlecta et multo desuper habito inter se colloquio nonnullæ in eadem commutationes, additiones aliusmodique varietates repertæ sunt, quas tanquam summa prudentia et pietate mediantibus introductas et factas indicarunt dicti Rev.^{sini} et Rev.^{di} Patres (sicuti prius sese ita existimasse ipsis significarunt Prolocutor cæteraque inferioris domus convocationis membra) ac propterea eandem in totius Ecclesiæ Hibernicæ usum in Divinorum celebratione admitte-
tendam, legitima stabilitate firmandam ac huic Ecclesiæ juris auctoritate suffragante injungendam: in quem finem ex unanimi dictorum Patrum consensu, et ad petitionem inferioris domus convocationis, decretum est humiliter rogandum fere Reverendissimum in Christo patrem Johannem Archiepiscopum Armachanum, totius Hiberniæ Primatem et Metropolitanum hujusce Synodi præsidem, ut idageret (quomodo summa prudentia sua sibi suggesserit) cum Illustrissimo Domino Domino Jacobo Duce Ormondicæ hujus regni domino locumtenente Generali, qui semper vitali hilaritatis oleo hanc alit Ecclesiam eique semper porrigit utrasque manus suas adjutrices, cæterisque regiis consiliariis, ut transmittatur ad Regiam Majestatem exemplar Actus Parliamenti ea ex parte, eique interseratur officium novum pro festo vicesimi tertii diei Octobris anniversaria solemnitate celebrando, necnon formula precandi pro Generale Gubernatore vel Gubernatoribus hujus regni pro tempore existentibus, vel exituris per dictum Reverendissimum Præsidem nomine hujus Convocationis presentanda.’

“The necessary steps were not taken, for on the 22d of February, 1665, we find the following entry, ‘Deinde dicti R^{mi} et Reverendi Patres inter alia habuerunt in consideratione Billam pro strictiori observantia Divini cultus secundum Liturgiam publicam aliquantulum immutatam et approbatam in hac Convocatione, quam decreverunt dicti R^{mi} et Reverendi Patres presentandam fore Domino locumtenente Hiberniæ per eum et regis concilium in hoc regno promovend. et in Angliam transmittendam, ac pro expeditiori approbatione Regia ibi obtinend. decreverunt ulterius Samuel Dancer hujus civitatis bibliopolam mittendum fore in Angliam cum salario ei congruo constituto pro mensura operæ in sollicitationem impendendæ.’ The Act of Uniformity passed in 1666, and in the same year the first edition* of the Prayer Book was printed in Dublin, which follows the order of the MS. now preserved in the Rolls Office,† but containing not only what it wants in the

“* Of this edition only one copy is known to exist, which is in the library of the Earl of Charlemont. It is a small quarto. ‘Dublin. Printed by John Croke, Printer to the King’s most excellent Majestie, and are to be sold by Samuel Dancer, Bookseller, in Castle Street. 1666.’ The book, however, was printed in four parts, the Psalter having been printed in 1664, the Occasional Services in 1666, and the verse Psalms in 1661.

“† Yet this book appears to have been printed from the English Book of Common Prayer with one variation in the rubric about ornaments; instead of ‘as were in this Church of England’, it is “as were in the Church of England.’ The service for the 23rd of October is contained in the volume, but was evidently inserted after the book had been printed, for ‘Finis.’ is at the end of the services for the King’s Birth and Return. The prayer for the Lord Lieutenant is not found in the book.

commencement, but also the Occasional Services and the version of the Psalms by Sternhold and Hopkins. Of the MS. no further notice was taken until it unfortunately attracted the attention of the Record Commissioners in 1812, who, conceiving that it was in danger of being injured, cut it off from the Transmiss, and had it bound up in a separate volume. They did not make any entry of what they had done, and the only record of the fact that the volume had been recently bound, is in a pencil note written in the beginning of the volume by Archbishop Magee, who does not, however, mention that it had been separated from any other document. Fortunately the binding has not obliterated the holes in the leaves, through which the string, which formerly attached it to the Transmiss of the Act of Uniformity, passed, and the Transmiss itself is still preserved among the records, and has attached to it the severed strings. The evidence may be made still stronger, for Mr. Nash, who has for many years held an employment in the Rolls Office, remembers the whole transaction, and can testify to having seen the book attached by the strings, of which the fragments remain, to the Transmiss of the Act of Uniformity. On a representation of these facts to the Lord Chancellor of Ireland, his Lordship has determined to attach the book again to the Transmiss, and to put on record Mr. Nash's testimony.

“I am, my dear Sir,

“Yours faithfully,

“C. R. ELRINGTON.

“*May 1, 1849.*”

In addition to the evidence contained in Dr. Elrington's letter of the MS. Book having been attached to the Statute of Uniformity, Mr. Hardiman has favoured the Editor with the following communication.

"Dublin, 2d May, 1849.

"24, Lower Abbey Street.

"Dear Sir,

"I have to acknowledge the receipt of your letter of 13th ult., respecting the MS. Irish 'Book of Common Prayer,' and feel pleasure in communicating to you what I remember on the subject of your inquiry. In the year 1812, the Commissioners on the Public Records of Ireland, appointed me a Sub-Commissioner on the department of the Office of the Rolls of Chancery here, where a great and important portion of the ancient Records, as well of the Chancery, as of the late Irish Parliament, were preserved. In the process of arrangement, soon after my appointment, I found the Book of Common Prayer attached to the ingrossed 'Transmiss' of the 'Act for the Uniformity of Publique Prayer,' &c. in Ireland, to which was also attached an original writ or mandate of King Charles II. under the sign manual, and directed to James, Duke of Ormond, then Lord Lieutenant, &c. In the same year, 1812, the Commissioners ordered that the old Books of Reference and Indexes to the Records in the Department of the Rolls, should be repaired and rebound. Mr. M^cNeil, a book-binder, was the person entrusted with this work, and he having found the MS. Book of Common Prayer attached, as I have mentioned, to the Act of Uniformity, separated it

from the Act, for the convenience of binding; after which he bound the Book as it appears at present, and it has never since been re-attached to the Act.

“Though not acquainted with the object of your inquiry, nor, in truth, curious on the subject, it will give me pleasure to afford any further information in my power that you may require; and I remain, dear Sir,

“Yours very truly,

“JAMES HARDIMAN.”

Combining the statements in these letters with the results of his own personal examination, the Editor has no doubt but that the Manuscript Book at the Rolls Office, Dublin, is the one that was originally annexed to stat. 17 & 18 Car. II. c. 6. (Ir.), although it does not correspond with the description given of it in that Act*

Stat. 21 & 22 Geo. III. c. 48. s. 3. (Ir.) extended stat. 42 Geo. II. c. 23. to Ireland; and consequently the Calendar annexed to the latter statute was substituted for the Calendar in the Manuscript Book. An accurate copy of this new Calendar and its accompanying Tables will be found in the subsequent pages of this publication.

The rules given by stat. 24 Geo. II. c. 23, for knowing where the Moveable Feasts and Holydays fall, appear to be inaccurate, and upon that subject Professor De Morgan has favored the Editor with some learned observations,

* It is an extraordinary circumstance, that there is no Book of Common Prayer in existence which answers to the one described in stat. 1 Eliz. c. 2.

which have been inserted at page 57 of this volume. The Editor avails himself of this opportunity to express his warmest thanks to Professor De Morgan for that important communication.

By the Act of Union* it was enacted by Article IV. that four lords spiritual of Ireland, by rotation of sessions, should be the number to sit and vote on the part of Ireland in the House of Lords of the parliament of the United Kingdom :

And by Article V., "That the Churches of England and Ireland, as now by law established, be united into one Protestant episcopal church, to be called 'The United Church of England and Ireland;† and that the doctrine,

* Stat. 40 Geo. III. c. 38. (Ir.)

† Notwithstanding the express language of this statute, such a mass of ignorance and prejudice prevails on the subject, that it has been urged by English Churchmen, belonging to that class who have hitherto enjoyed, and who, it can scarcely be doubted, still hope to enjoy, the monopoly of high preferments in England, and a large share of those in Ireland, that the Church in the one country stands upon a different footing from that in the other. In the eye of the law they are identical. Thus Bishop Jebb, in the House of Lords, 1824 (2 Pract. Theol. 434—437), justly observed, "We have lately heard frequent mention made of the Church of Ireland, and the Church of England. I have myself heard it mentioned in various companies, and I have read the doctrine in several publications, that the Church of England stands on a different footing from the Church of Ireland; and the one Church ought to be treated differently from the other. Now, against this doctrine, and against any conclusion deducible from it, I must solemnly protest. I know not, the law knows not, of any Church of England; I know not, the law knows not, of any Church of Ireland. I know, and the law knows, but of ONE reformed Episcopal

worship, discipline, and government of the said united

Church within this realm—the *United Church of England and Ireland*. The English portion, and the Irish portion, at the period of the Union, were bound together indissolubly, and for ever. They are one in doctrine, one in discipline, one in government, one in worship. Each portion, therefore, must be treated as the other. I do not, indeed, say that there may not be circumstantial, modal differences, precisely as there are varieties of arrangement within the English branch itself; as, for example, the manner of raising and collecting the Church revenue in London, may differ from the manner of raising and collecting the Church revenue in York. . . . But against any substantial, any essential, any vital difference of treatment, I most solemnly protest; and I do not hesitate to declare such a difference morally and constitutionally impossible. I would exhort those who love and venerate our constitution, both in Church and State, to consider what we have at stake—the integrity of one United Kingdom, and the Protestant faith of this Protestant empire. If one portion of the Church suffer, all must suffer with it. The Church *in* England and the Church *in* Ireland have no separate interests, have no separate being; THEY MUST STAND OR FALL TOGETHER. The United Church of England and Ireland is *one* and *indivisible*. It was made so by solemn national compact, in the Act of Union. This identity constitutes the fundamental article of union; we might as properly speak of two Houses of Commons, two Houses of Peers, two Sovereigns, two complete Legislatures, the one for England, the other for Ireland, as speak of two distinct Churches. The national faith of both countries is pledged equally to maintain one Church, one King, one House of Commons, one House of Lords. If Parliament, therefore, were to subvert or remodel our Church establishment in Ireland, it would break the Union; and if it break the Union, it will enact its own destruction; it will enact a revolution; and of such a revolution, the fruit would be nothing else than anarchy and public ruin.”

The temporal Union of the Churches of England and Ireland was the necessary consequence of the legislative Union of the two Kingdoms; and the title of *United Church* followed as a matter of course.

church shall be, and shall remain in full force for ever,

No synodical sanction was requisite to make this title valid; for ecclesiastically considered, it is clear that the Churches had previously been united; being one in doctrine and discipline, and bishops translated from one to the other.

Notwithstanding this, however, neither the letter nor the spirit of the Act of Union has been practically recognized. Had it been otherwise; had learning and high character been recommendations for the episcopal bench, many eminent men who had graduated in Ireland would have been selected to fill some of the vacant bishoprics in England; and it would have very much tended to cement the two countries, had not only English clergymen been occasionally made Irish bishops, but Irish clergymen occasionally made English bishops. So far was this from being the case, that as Bishop Jebb observes: "For ages prior to the legislative union of the countries, it was the English plan to govern Ireland by a system of exclusion. Primate Boulter's Letters, (a book which should, in the hands of Irish Governments, be a perpetual warning) will tell you, that in his days, as it had been from the first, the crime of being a born Irishman, was an insurmountable obstacle to high advancement, either in the Church or at the Bar. On every successive vacancy, in either Bench, his continual cry was, 'Send over an Englishman, or you cannot hold the country.' Nor did this rule of Helotism cease with the administration of Archbishop Boulter." 2 Bishop Jebb's Life, 478. ed. Lond. 1836.

The following letters from "the Earl of Ossorie to Thomas Cromwell, his Majesty's (Henry VIII.) Secretary;" from Lord Chancellor Cusacke to the Duke of Northumberland, in 1552; and from Archbishop King to Mr. Southwell, in 1725; will, however, corroborate Bishop Jebb's statement, that prior to the Union it was the English plan to govern Ireland by a system of exclusion.

"It may please y^r good mastership to be advertized that this bearer" [Thomas O Mullaly, who was made Abp. of Tuam in 1513, and died 1536] "hath made Petition to mee to ascertain y^r mastershipp of the value of a bishopricke in Conaughte neere Galway ye same bishopricke is called Enaghdone, distancing farre from the

as the same are now by law established for the Church

Englishe pale, amongs the inordinate wilde Irishry, not meete for any stranger of reputatiō, and exceedeth not xx.^{li} yearly by my estimacōn. The clergy whereof be farre out of order and the see church in ruine : for the reformation therof it should be very necessary y^t there were a head provided there, who must have frendshipp and favour of the country, or else little mighte prevaile. And thus Jesu preserve your mastershipp

“Yours

“P. Oss :

“To the Right worshipping Mr. Cromwell of
the King’s most Honourable Council.”

[From Ware’s MSS. ex. coll. D. Geo. Carew, vol. lxxv. p. 38.
Lambeth Library.]

This letter illustrates the discreditable motives which were likely to prevail with the English Government to induce them to appoint an Irishman to an Irish bishopric at the beginning of the Reformation ; they are, 1, that the bishopric was worth little ; 2, that it was so far from the Court as not to be meet for any stranger of reputation ; 3, that being among the wild Irish, none but an Irishman would be safe there.

In a letter of the 8th of May, 1552, from Thomas Cusacke, Lord Chancellor of Ireland, to the Duke of Northumberland, he gives it as his opinion, “that the poor and simple people be as soon brought to good order as to evil, if they were taught accordingly ; for hard it is for such men to know their duties to God and to the king, when they shall not hear teaching or preaching through all the year, to edify the poor ignorant to know his duty. So as, if these poor people were taught to know their duties, and brought up as other subjects be, it is like that they would be good subjects, whereas now they show themselves obedient through honest exhortation, and most part for fear.” And he afterwards says, that “preachers should be appointed amongst them, to tell them their duties towards God and their king, that they may know what they ought to do. And as for preaching,” he again complains, “we have none, which is our lack : without which the

of England; and that the continuance and preserva-

ignorant can have no knowledge, and which were very needful to be redressed." MSS. T. C. D., F. 3, 16, p. 70.; cited 1 Mant, Hist. Church of Ireland. 221, 222.

In December, 1725, Archbishop King thus writes to Mr. Southwell: "I told you in my last, that since my Lord Lieutenant was nominated to the government, about £18,000 annual rent have been given in benefices, employments, and places to strangers, and not £500 to any in Ireland; but I find I was mistaken; for I find there have been above £20,000 disposed that way, and I understand several have not yet come to my knowledge. There are several vacancies now in prospect to the value of some thousands, and I hear strangers are already named for them.

"The bishops sent us from England follow the same tract in many instances. The Bishop of Derry, since his translation to that see, has given about £2000 in benefices to his English friends and relations. Lord Primate hath had two livings void since his translation: one he has given, of about £200 per annum, to one of his Walton (Qy. Waltham?) blacks, whom he has since ordained priest, and the other to one Mr. Blennerhassett, whom they commonly call an Hottentot; I know not for what reason.

"I tell you what is generally said and believed. Whether in all circumstances true or not, it sheweth the sense of the kingdom as to the treatment they meet with from the Government. The Bishop of Waterford has not only given all livings of value in his gift to his brothers and relations, but likewise his vicar-generalship and registry, though none of them reside in the kingdom." 2 Mant, Hist. Church of Ireland, 445.

Bishop Jebb also states, " . . . Since the year 1822, while one or two creditable appointments have been made on other grounds, and in connection with the University, not a single appointment, high or low, has taken place in Ireland, on that ground, which, with every wise government, and in every well-ordered Church establishment, ought to stand first, . . . the ground of theological learning and attainments. In one word, the qualification which has, in England, long

tion of the said united church, as the established Church

stood first, and always stood high, has absolutely stood below zero in Ireland, . . . and has become, if possible, less than a negative quality. Such, I must repeat has been, and such continues to be, the neglect of what ought to be this paramount claim, . . . that, for all the appointments made by the Crown, since the period above alluded to, the Government have not so much to show, in justification of their choice of men, as even a single published sermon of common respectability !” 2 Bishop Jebb’s Life, 481.

It should also be observed, that this exclusive policy has been extended even to the Colonies, for although Ireland contributes her fair share of subjects to the Colonial Empire, no Irish clergyman has ever been appointed a Colonial bishop.

Irishmen seeking clerical employment in England have been discouraged to an extent and in a mode inconsistent with the spirit of the Act of Union between England and Ireland. This reprehensible and narrow-minded line of conduct is not, however, universal. The Bishop of Exeter does not exclude Irishmen from his diocese ; neither, among other prelates, do the Bishops of Lincoln, St. Asaph, Winchester, Hereford, Lichfield, and Norwich ; and in reply to a letter from the Editor to the Bishop of Worcester, his Lordship thus writes :—“ Considering the Established Church to be now the United Church of England and Ireland, I have not felt myself justified in making any distinction between the two branches of the same Church. All, therefore, that I require from Irish candidates for orders is, that they should have passed through the theological course at Trinity College, Dublin ; a condition which is, I understand, considered indispensable by all the Irish bishops.”

The rule of exclusion has been rigidly acted upon in regard to the higher benefices in England of the United Church. The gross injustice of this proceeding is rendered the more offensive by the fact, that the honours and emoluments of the Irish branch of the United Church are freely thrown open to clergymen ordained in England. Thus, of the great dignities of the Irish branch of the Church, Armagh stands first. This see has been occupied exclusively by men from the English

of England and Ireland, shall be deemed and be taken

universities ever since the year 1702, a period of 147 years. For the first 120 years of that period the Primates, eight in number, were all Englishmen by birth, as well as by education. The present Primate, who has held the office for twenty-seven years, is an Irishman, but was educated at Oxford.

Dublin stands next to Armagh in point of dignity, and since the year 1682 to the present time (a period of 167 years) this see has been held as follows by—

	Years.
3 Irishmen, educated at Dublin University, for an aggregate period of - - - - -	41
2 Irishmen, educated at Oxford, for an aggregate period of -	10
9 Archbishops (eight English, and one Scotch), all educated at the English universities, for an aggregate period of -	116
<hr/> 14 Archbishops.	<hr/> 167

The above period of 167 years includes forty-eight since the Union. During those forty-eight years, Dublin has been held by—

	Years.
1 Irishman by birth and education (Archbishop Magee) for	9
2 Irishmen by birth, educated at Oxford, for an aggregate period of - - - - -	10
3 Englishmen, educated at the English universities, for an aggregate period of - - - - -	29
<hr/> 6 Archbishops.	<hr/> 48

Until lately, Derry was next to Armagh in point of emolument; and since 1703, this see has been held by twelve prelates, of whom

	Years.
9 were English by birth and education. Aggregate period	99
3 were Irish by birth, and probably also by education.	
Aggregate period - - - - -	47
<hr/> 12 Bishops.	<hr/> 146

The other sees do not, in general, present so great a prepon-

to be an essential and fundamental part of the union;

derance of Englishmen; but still they exhibit a large amount of Church patronage abstracted from Irishmen in order to be bestowed upon English Churchmen, generally speaking of very inferior character, as respects the qualifications, which must ever be deemed essential for the office of a Christian Bishop.

In some late appointments the principle of nominating Irishmen appears to have been acted upon, but notwithstanding this, at the present moment the Irish Episcopal Bench is occupied by thirteen prelates, of whom six only are Dublin men. The remaining seven (including both the archbishops) have received their education at the English universities. Of these seven two are Englishmen.

On the other hand, not even a solitary instance exists of an Irishman advanced to an English bishopric since the Reformation. Promotions to the see of Sodor and Man cannot be justly accounted an exception. Probably the same may be affirmed with respect to inferior English dignities, such as deaneries and archdeaconries. The union has caused no difference in this respect.

With regard to translations, there have been, since the Reformation, only six from Irish to English sees, the prelates translated being all Englishmen.

1. Hugh Curwin, Archbishop of Dublin, (he had previously been Dean of Hereford and Archdeacon of Oxford) growing old and infirm, and wishing to end his days in his own country, was translated to the see of Oxford in 1567.

2. Marmaduke Middleton, Bishop of Waterford and Lismore, translated to St. David's, in 1582. This prelate was afterwards degraded, and deprived at Lambeth, for contriving and publishing a forged will.

3. John Thornborough, born at Salisbury, and educated at Magdalen College, Oxford, Bishop of Limerick, translated to Bristol 1603, holding the Deanery of York by commendam with each of those sees.* Godwin (*De Præsulibus Angliæ*, 472.) describes him as "Rerum

* Vide Le Neve's *Fasti*. He was Dean of York from 1589 to 1616.

and that in like manner, the doctrine, worship, discipline

politicarum potius quam theologicarum et artis chemicæ peritia clarus."

4. William Murray, Bishop of Kilfenora, translated to Llandaff in 1627 or 1628.

5. William Fuller, born in London, previously Dean of St. Patrick's, Dublin, Bishop of Limerick, Ardfert, and Aghadoe, 1663; translated to Lincoln, 1667.

6. Edward Jones, Bishop of Cloyne, was translated from that see to St. Asaph in 1692.

It has also been frequently urged that the Protestant religion in Ireland has not advanced with those rapid strides it ought to have done. But the reason is obvious: the Church in Ireland has always been made subservient to political purposes, and even the grossest ignorance has been no obstacle to advancement to the highest ecclesiastical preferments. Thus, within the last twenty-six years, a man, after having been elevated to the Irish episcopal bench, said that "the Greek language was very perplexing, as it was read from right to left"!

One of the objects of the Reformation in England was, that the Book of Common Prayer should be read in a language that every person understood; consequently, it was read in English. Stat. 5 Eliz. c. 28. after reciting that "the queen, like a most godly and virtuous princess, having chief respect and regard to the honour and glory of God, and the souls' health of her subjects, did in the first year of her reign, by the authority of her high court of parliament, chiefly for that purpose called, set forth a Book of Common Prayer and Order for the Administration of Sacraments in the vulgar English tongue, to be used through all her realm of England, Wales, and the marches of the same, that thereby her highness' most loving subjects understanding in their own language the terrible and fearful threatenings rehearsed in the Book of God against the wicked and malefactors, the pleasant and infallible promises made to the elect and chosen flock, with a just order to rule and guide their lives according to the commandments of God, might much

and government of the Church of Scotland shall remain,

better learn to love and fear God, to serve and obey their prince, and to know their duties towards their neighbours; which book being received as a most precious jewel with an unspeakable joy of all such her subjects as did and do understand the English tongue, the which tongue is not understood of the most and greatest number of all her majesty's most loving and obedient subjects inhabiting within her highness' dominion and country of Wales, being no small part of this realm, who therefore are utterly destitute of God's holy Word, and do remain in the like or rather more darkness and ignorance than they were in the time of papistry," enacted "that the Bishops of Hereford, Saint David, Asaph, Bangor and Llandaff, and their successors, shall take such order amongst themselves for the souls' health of the flocks committed to their charge within Wales, that the whole Bible, containing the New Testament and the Old, with the Book of Common Prayer and Administration of the Sacraments, as is now used within this realm in English, to be truly and exactly translated into the British or Welsh tongue; and that the same so translated, being by them viewed, perused and allowed, be imprinted to such number at the least, that one of either sort may be had for every cathedral, collegiate and parish church, and chapel of ease, in such places and countries of every the said dioceses where that tongue is commonly spoken or used, before the first day of March, anno Dom. one thousand five hundred sixty-six. And that from that day forth, the whole Divine Service shall be used and said by the curates and ministers throughout all the said dioceses where the Welsh tongue is commonly used, in the said British or Welsh tongue, in such manner and form as is now used in the English tongue, and differing nothing in any order or form from the English book."^a

In *Albany v. St. Asaph (Bishop of)*,^b the want of knowledge in the Welsh tongue was declared to be a good cause of refusal, when the service was to be performed in that language, as rendering the clerk incapable of the cure; nor did it avail to allege that the language

^a Vide 1 Stephens, Ecclesiastical Statutes, 415, 416.

^b Gibson's Codex, 807.

and be preserved as the same are now established by law,

might be learned, or that the part of the cure he was incapable of might be discharged by a curate.^a

The law is the same if the person presented does not understand the English tongue, for in such case the bishop may refuse him for incapacity.^b And where there is a mixture of divers languages in any place, the rule of the canon law is, that the person presented do understand the several languages:—*Quoniam in plerisque partibus infra eandem civitatem atque diœcesim, permixti sunt populi diversarum linguarum, habentes sub unâ fide varios ritus et mores; districtè præcipimus ut pontifices hujusmodi civitatum sive diœcesum provideant viros idoneos, qui, secundum diversitates rituum et linguarum, divina illis officia celebrent, et ecclesiastica sacramenta ministrent, instruendo eos verbo, pariter et exemplo.*^c

In regard to Wales, these facts are, therefore, incontestible. That the Book of Common Prayer has been translated from the English language into the Welsh because the people of Wales did not understand English; that where the Welsh tongue is commonly used, Divine Service is to be said and used in that tongue; and that ignorance of the Welsh language is a sufficient cause for a bishop to refuse ordination to a candidate; and the result has been, that in Wales the Roman Catholic religion is almost unknown. But in Ireland, notwithstanding that in the time of Elizabeth, four-fifths of the population understood no language but the Irish, no statutable provisions were made to have the Book of Common Prayer translated into Irish, or that clergymen should speak the vernacular language of their flocks; but on the contrary, seemingly to provide for Englishmen, it was expressly enacted by stat. 2 Eliz. c. 2. s. 15. (Ir.) that the Book of Common Prayer should only be read in English or Latin. And it may here be observed, that even in 1537 stat. 28. Henry VIII. c. 15. s. 7. (Ir.) directed

^a Vide stat. 1 & 2 Vict. c. 106. ss. 103, 104, 105. Stat. 6 & 7 Vict. c. 77. s. 12. 2 Stephens, Ecclesiastical Statutes, 1876, 2224.

^b Watson's Clergyman's Law, 214.

^c Decret. lib. ix. t. 31. c. 14. 1 Stephens, on the Laws relating to the Clergy, 524, 525.

and by the acts for the union of the two kingdoms of England and Scotland.”

spiritual promotions to be conferred solely on such as could speak English, unless, after four proclamations in the next market-town, such could not be had.

During the administration of Sir Henry Sidney, in the reign of Elizabeth, the attention of the English Government was called to the importance of providing the *natives* of Ireland with religious instruction in the only language they could speak or understand. The principle is laid down by Sir Henry in the following extract of a letter addressed by him to the Queen. But still it will be observed that he only ventures to recommend such a measure for *remote places* of the country:—“In choyce of which ministers for the remote places,” he says, “where the English tongue is not understood, it is most necessarie that soche be chosen, as can speak Irishe, for whiche searche would be made first and spedilye in your own Universities,” [that is, in Oxford and Cambridge, where many of Irish speech were then educated], “& any found there well affected in religion, and well conditioned beside, they would be sent hether animated by your Majestie; yea though it were somewhat to your Highnes’ chardge, and on perill of my life, you shall fynde it returned with gayne before three yeres be expired: if there be no soche there, or not inough (for I wish ten or twelve at the least) to be sent, who might be placed in offices of Dignitie in the Church, in remote places of this realme, then doe I wishe (but this most humblye under your Highnes’ correction) that you wolde write to the Regent of Scotlande, where, as I learne, there are maney of the reformed church, that are of this language, that he would prefer to your highnes so maney, as shall seme good to you to demande, of honest, zealous, and learned men, and that could speake this language: and though for a whyle your Majestie were at some chardge, it were well bestowed, for in shorte tyme their owne preferments would be able to suffice them, and in the meane tyme thousands would be gained to Christ that now are lost, or left at the worst.”^a

^a This letter is dated 28th April. 1576. Vide *Letters and Memorials of State*.

By the eighth article it was provided, "That all

But the advice given to her Majesty in this letter was but partially followed, for in 1579, Marmaduke Middleton, an Englishman, was appointed to the sees of Waterford and Lismore, which districts, although English was but little spoken there, except in the towns, were probably regarded as not sufficiently *remote* for the application of Sir Henry's rule.

On the translation of Bishop Middleton to St. David's in 1582, the sees of Waterford and Lismore were allowed to remain vacant for about seven years, during which time their temporalities were held in commendam by Miler Magrath, Archbishop of Cashel—that "wicked bishop Melerus," as Lord Strafford called him in a letter to Archbishop Laud.^a

During this vacancy the wicked Archbishop permitted, or, perhaps, induced, the Dean and Chapter to alienate *for ever* the see-lands, and manor of Lismore, together with the castle, which was the residence of the bishop, to Sir Walter Raleigh for a nominal rent; and the property soon after, viz. in 1602, fell into the hands of the first Earl of Cork, and is now held, in inheritance from that great plunderer of the Church, by the present Duke of Devonshire.^b

As soon as this transaction was completed, another Englishman, Thomas Wetherhead, was appointed bishop, but he held the sees only from 1589 to his death in 1592, when Archbishop Magrath again received them in commendam until 1607, when another Englishman, John Lancaster, was appointed; and no prelate acquainted with the Irish language has ever since presided over those dioceses, with the

collected by Sir Henry Sidney. 1 Collins's State Papers, 113. fol. Lond. 1746.

^a Dated Dec. 1633. "The Abp. of Cashel's suit to redeem that Church from under the ugly oppressions of that wicked bishop Melerus, I have put in a way; the examinations will be returned by the beginning of the next term, and by the end I trust to restore to that see at least £400 a-year, good lands, &c." 1 Strafford's Letters, 172.

^b 1 Cotton's Fasti, 9.

laws in force at the time of the union, and all the courts

exception of the present Bishop, Dr. Robert Daly, who, although unable to speak the language, has acquired some knowledge of it.

Amongst the Deans and Archdeacons of the same dioceses we find, judging from their names, that the same policy was pursued. In the following list, taken from Dr. Cotton's *Fasti Eccl. Hib.*, the names of those appointed by Elizabeth and James I. who seem to have been natives of Ireland are distinguished by italics, and those who, it may be presumed, could speak Irish, are further distinguished by an asterisk.

DEANS OF WATERFORD.

- 1566. * *Peter Walsh*. [Deprived
1570 for recusancy.]
- 1570. David Cleeve*
- 1615. Richard Boyle
- 1621. Henry Sutton
- 1622. *Anthony Martin*

DEANS OF LISMORE.

- 1564. Gerald Fitzjames Fitzgerald
- 1583. John Prendergast
- 1610. Thomas Wilson
- 1614. Michael Boyle
- 1622. Edward Brounker
- 1622. Robert Daborne

ARCHDEACONS OF WATERFORD.

- 1628. **Nathanael Lynch*. ["No
archdeacon for a long time,
the tythes having passed away
to others." The archdeaconry
vacant till the Restoration.]

ARCHDEACONS OF LISMORE.

- 1607. Richard Danyell [perhaps
an Irishman, leased his prefer-
ment to Sir Rich. Boyle.]
- 1612. John Alden
- 1616. John Gore

In the adjoining see of Ossory, the policy recommended by Sir Henry Sidney was carried out by the appointment of Nicholas Walsh, who had been distinguished whilst Chancellor of St. Patrick's, Dublin, for his zeal in preparing for publication the Irish Version of the New Testament. He died, however, before this work was completed, having been barbarously murdered in his own house, Dec. 17, 1585. He was succeeded by a native of Yorkshire, John Horsfall, who continued

* This name is spelt *Cleeve* by Dr. Cotton, who states that he continued Dean until 1588 at least. Therefore it is not probable, that David *Cleeve* who was Dean of Ossory in 1582 was intended.

of civil and ecclesiastical jurisdiction within the respec-

bishop of Ossory to his death, in 1609; Richard Deane, a graduate of Oxford, sat from 1610 to 1613, and was then succeeded by another Englishman, Jonas Wheeler, who lived to 1640.

The Deans and Archdeacons of Ossory, during the same period, with one exception, appear to have been English :

DEANS.	ARCHDEACONS.
1559. William Johnston (a native of Worcester)	1586. Edward Sponer
1582. * <i>David Cleere</i> ^a	1610. Henry Mainwaring
1603. Richard Deane (a native of Yorkshire)	
1610. John Todd	
1612. Barnabas Boulger	
1617. Absolom Gethin	
1621. Jenkin Mayes	

In the see of Ferns during the reigns of Elizabeth and James I., the following Bishops were Englishmen :

1566. John Devereux.

1579. James Proctor [died before consecration].

1582. Hugh Allen.

1600. Robert Grave, a native of Kent, held this see together with that of Leighlin, which have ever since been united. He was drowned, as he was returning from Dublin by sea, in October, the same year.

1600. Nicholas Stafford.

1605. Thomas Ram, a native of Windsor.

In Leighlin the following is a list of the Bishops up to the period of its union with Ferns :—

1567. * *Daniel Cavanagh* : he died in 1587, and the see was vacant for two years.

* This David Cleere was recommended to the Queen for the bishopric of Ossory in 1576, on the ground that he was acquainted with the Irish language. But the recommendation, for some reason now unknown, was not attended to. Vide Collins, State Papers, 127. 158; 2 Cotton's Fasti, 277.

tive kingdoms, shall remain as now by law established

1589. Richard Meredyth, a native of Wales: he died in 1597, and the see remained vacant for three years, when it was united to Ferns, as above mentioned.

DEANS OF LEIGHLIN.

1580. Roger Hooker, an Englishman

1591? Walter Hartpole

1597. Walter Hatfield [Dr. Cotton doubts whether this be not the same person as the preceding]

— Moses Powell

1603. Thomas Tedder, an Englishman.

1614. Ralph Barlow, afterwards Archbishop of Tuam.

1618. John Parker

ARCHDEACONS OF LEIGHLIN.

1587. * *Peter Corse or Gorse*

1615 or 1616? John Harris

DEANS OF FERNS:

1558. *John Carvey*, (afterwards Bishop of Kilmore & Primate)

1559. John Devereux.

1563. Walter Turner

1590. William Campion

1591–92. Walter Turner

1601. Thomas Ram, (afterwards Bishop of Ferns)

ARCHDEACONS OF FERNS.

1582. Richard Devereux

1610. William Campion

1625. John Twenbrooke

The sees of Ossory, Ferns and Leighlin, embrace the great counties of Kilkenny, Carlow, Wexford, and Queen's County, in many parts of which the Irish language is even still spoken. But with the few exceptions above mentioned, no bishop, dean, or archdeacon capable of using that language in the instruction of the people, have ever been appointed within those dioceses since the reign of Elizabeth.

Let us inquire now into the history of another of the great ecclesiastical districts of the "Irishrie," the sees of Cashel, and Emly.

Archbishop Miler Magrath was of Irish birth, and doubtless acquainted with the Irish language. But of him, as previously seen,

within the same, subject only to such alterations and regu-

Ireland has no reason to be proud. He governed the see of Cashel (says Harris) "fifty-two years and near three months, during which time he made most scandalous wastes and alienations of the revenues and manors belonging to it"—in short he was more English, in this respect, than the English themselves.

He was succeeded in 1623 by a Scotchman, Malcolm Hamilton, who died in 1629, and there is no reason to suppose that he was acquainted with the Irish language. Nor has any person, acquainted with Irish, ever since held those sees, down to the present Bishop, to whom allusion has been made.

DEANS OF CASHEL.

1606. John Todd.

1608. Lewis Jones

[No clergyman acquainted with Irish has ever since been Dean.]

ARCHDEACONS OF CASHEL.

1588. * *Donagh* [some say *Cornogh* or *Cornelius*] *O Hagan*,
or *O Lonargan*

1615? Thomas Wilson

16— *Edmund Donellan*

DEANS OF EMLY.

1602. **Donat Hogan*.

1602. **Hugh Hogan*.

Before
1615. *Kennedy Mac Brian* [probably Irish—but he may have been Scotch.]

1615. John Darling

1621. Edward Warren

ARCHDEACONS OF EMLY.

1560 * *Dermot O Mulrian*

1613 John Steere

[1615?] *Theod. Mac. Brian* [?]

1617. Gerald Fitzgerald

The sees of Cork, Cloyne, and Ross, comprising a vast district of Munster, where even to the present day Irish is greatly prevalent, were held during the same period by Englishmen :

1583. William Lyon, a native of Chester, ob. 1617.

1618. John Boyle, a native of Kent, ob. 1620.

1620. Richard Boyle, cousin german of his predecessor. Translated to Tuam, 1638.

lations from time to time as circumstances may appear to the Parliament of the United Kingdom to require."

And no bishop acquainted with the Irish language has ever since held these sees.

DEANS OF CORK.

1582. Thomas Long [Perhaps an Irishman, as Longan, now Anglicised Long, is a Munster name]
1590. Robert Grave
1600. Thomas Ram
1605. George Lee

DEANS OF ROSS.

1591. Robert Sturton, or Shirton
1615. Hugh Persevall [died 1630]

DEANS OF CLOYNE.

1591. John Fitz Edmund
1612-13. Thomas Winter
1615. Edward Clarke

ARCHDEACONS OF CORK.

1613. Michael Boyle
1615-16. Manasses Marshall
1625. Edward Finch

ARCHDEACONS OF ROSS.

1591. Meredith Hanmer
1615. Theodore Arthur
1619. Nicholas Hall

ARCHDEACONS OF CLOYNE.

1585. Thomas Wetherhead
1591. Philip Gold
1613-14. Mich. Boyle
1625. Edward Finch [also Archdeacon of Cork]

Nor has any clergyman acquainted with the Irish language ever since been either Dean or Archdeacon in those three dioceses.

The sees of Limerick, Ardfert, and Aghadoe, comprising another vast district of Munster, in which the English language was an unknown tongue, were held in like manner by Englishmen.

John Thornburgh, or Thornborough, a native of Salisbury, promoted to the see of Limerick in 1593, after it had remained vacant two years, was the first appointment made by Elizabeth. He had

This Article also regulated how the four spiritual lords

been Dean of York, and chaplain to the Queen in England, and there is no reason to suppose that he had any knowledge of the Irish language. He was translated to Bristol in 1603, and afterwards to Worcester, where he died in 1641.

He was succeeded in 1604 by Bernard Adams, an Englishman and Fellow of Trinity College, Oxford, who held with the see of Limerick the see of Kilfenora in commendam. He died in 1625-6, and was succeeded by Francis Gough, also an Englishman.

DEANS OF LIMERICK.

1588. Denis Campbell [a Scotchman]
1603. George Andrews
1635. Michael Wandesford

ARCHDEACONS OF LIMERICK.

- John Lane [resigned 1605]
1605 Richard Boyle [afterwards
Bishop of Cork & Archbishop
of Tuam]
1624. Richard Cary

The sees of Ardfert and Aghadoe were held during the same period, first by Nicholas Kenan, who was apparently an Irishman, and was appointed by Elizabeth in 1588. Then by Nicholas Crosby or Cosby, who succeeded in 1600, and is spoken of in the Queen's letter as "a graduate in schools, of English race, yet skilled with Irish tongue." He died in September, 1621, and was succeeded by John Steere, an Englishman.

The great poverty of these sees may very possibly have been the reason why Sir Henry Sidney's policy was partially carried out in this district during the reign of Elizabeth.

DEANS OF ARDFERT.

1603. Richard Southwell
1603 Robert Chaffe.
1619-20. William Steere

ARCHDEACONS OF ARDFERT.

1615. Nicholas Averie
1625. John Ducey

ARCHDEACONS OF AGHADOE.

1605. * *Eugene O Conogher* [or *O'Connor*]
1615. Roger Davies
1621. * *Daniel Lysaght, or Gilliesacht.*

should be returned for each session; namely, that one of

The see of Killaloe in the reign of Elizabeth was held by Maurice or Murtoġh O'Brien-Arra, who was nominated by the Crown in 1570. He was an Irishman of the royal race of Thomond, although educated at Magdalen College, Cambridge; but he was not consecrated for six years after his appointment, during which time the see was disputed by Malachy O Molana, who claimed under a bull from the Pope. He was succeeded in 1613 by John Rider, an Englishman, and no bishop acquainted with the native language has ever since held this see. The adjoining diocese of Kilfenora was held in commendam by the Bishop of Limerick, from 1606 to 1617, having been vacant from 1602.

In 1617, John Steere, an Englishman, succeeded, and was translated to Ardfert in 1621, when his place was filled by William Murray, also an Englishman. In 1627 or 1628, Murray was translated to Llandaff.

DEANS.

KILLALOE.

1585. * *Donogh O Horan*
1602. * *Hugh O Hogan*
1624. Richard Hackel

KILFENORA.

1585. * *Daniel or Donat O Shen-*
nagh [He appears to have con-
tinued until 1615]
1617. Hygate Love

ARCHDEACONS.

1590. * *Patrick O Hogan*
1624. Thomas Lodge

1615. Hugh Powell
1625. John Twenbrooke

In the province of Connaught, the stronghold of the Irish language, where even to the present day but little English is spoken, the same strange policy was pursued, with very rare exceptions; but here, not having the advantage of Dr. Cotton's useful labours (that portion of his work containing the Province of Tuam not being yet published) we must confine ourselves to the Bishops, whose names we learn from Ware.

ARCHBISHOPS OF TUAM.

1573. William Laly, or Mullaly, was a native of Galway, al-

the four archbishops of Ireland should sit in each session,

though educated in Oxford, and no doubt spoke Irish ; he held the see of Enaghdone, or Annadown, (now permanently united to Tuam) with his Archbishoprick ; and died 1595.

1595. Nehemiah Donnellan, also a native of Galway, but educated at Cambridge. He was also, no doubt, acquainted with Irish, being of an ancient Irish family in the Hy Many country. He resigned the see in 1609, being unable from age to discharge its duties.

In 1609, William O Donnell, or Daniel, as he anglicized his name according to the custom of that time, succeeded. He was an Irishman, educated at Trinity College, Dublin, and one of the Fellows of that house. He had been nominated at an early age, by the Charter of Foundation, to be one of the scholars of the college, which was designed by its founders to bring up the *natives* of Ireland “in learning, religion, and humanity ;” and Archbishop O Donnell is a favourable specimen of the effects of the Institution. To him we owe the first Irish version of the New Testament, published in 1602; and also the first Irish version of the Book of Common Prayer, printed in 1608. He died in 1629, and was the last Archbishop of Tuam who could speak the Irish language. He was succeeded in 1629 by Randolph Barton, an Englishman of the University of Cambridge.

BISHOPS OF ELPHIN.

In the see of Elphin we find Thomas Chester, a native of London, nominated by the Crown in 1583 ; he died the same year, and was succeeded by John Lynch, a native of Ireland, whose conduct certainly gave but poor encouragement to the Government to carry out the policy recommended by Sir Henry Sidney. For after reducing the value of the see by alienations and other corruptions to an income of 200 marks per annum, he resigned his post, and died “a publick Papist” in 1611. He was succeeded by Edward King, an Englishman, although a graduate of the University of Dublin, who was the reverse, in every respect, of his predecessor. He built a castle at Elphin as the residence of the bishops, endowed the see with lands which he himself had purchased, recovered its antient possessions, and, as Ware says, “left the bishoprick which he had found the poorest,

by rotation among the archiepiscopal sees ; and that three

one of the richest of all Ireland." He is mentioned by Strafford with high commendation in a letter to Laud, and is there called (in allusion to his name) a truly *Royal* Bishop. Since his time no prelate who could speak the Irish language has held this see.

BISHOPS OF CLONFERT.

Clonfert, in the reign of Elizabeth, was held by Stephen Kerovan, or Kirwan, a *native* Irishman, who was translated to this see from Kilmacduagh in 1582, and died about 1602. He was succeeded by Roland Lynch, also a *native*, who succeeded his predecessor at Kilmacduagh, and in 1602 was translated to Clonfert, holding Kilmacduagh in commendam. He died in 1625, and was succeeded in 1627 by Robert Dawson, an Englishman ; and no prelate capable of using the Irish language has ever since been appointed to Clonfert.

BISHOPS OF KILLALLA AND ACHONRY.

In the reign of Elizabeth the see of Killala was held by "the wicked archbishop" Miler Magrath, to whom allusion has been made, who held this see with that of Achonry in commendam for almost 15 years, being at the time also Archbishop of Cashel, and commendatory Bishop of Waterford and Lismore !!

He was succeeded in 1623 by Archibald Hamilton, a native of Scotland, who had likewise Achonry in commendam ; and was translated to Cashel in 1630. Since his time no bishop who could speak the language of the population has occupied this see.

For a List of Irish Prelates and Dignitaries, vide Archdeacon Cotton's "*Fasti Ecclesiæ Hibernicæ. The Succession of the Prelates and Members of the Cathedral Bodies in Ireland.*" Dublin. 1847. 8vo.

When these facts are fairly considered, there cannot be much astonishment that the Reformed Church has made but little impression on the people of Ireland ; and that the *natives* (technically so called) of the west and south still continue disaffected generally to the English Crown, and in point of civilization very nearly in the same condition of ignorance and barbarism in which they existed in the reign of James I. : and, if we revert to the past pages of history, the

of the eighteen bishops should sit in like manner, by rotation among the episcopal sees ; that the Primate of all Ireland should sit in the first session, then the Archbishops of Dublin, Cashel, and Tuam, successively, and so by rotation of sessions for ever : and that the three suffragan bishops should in like manner sit according to rotation, from session to session, in the following order : the Bishops of Meath, Kildare, and Derry, in the first session; the Bishops of Raphoe, of Limerick, Ardfert and Aghadoe, and of Dromore, in the second session; of Elphin, of Down and Connor, and of Waterford and Lismore, in the third session; of Leighlin and Ferns, of Cloyne, and of Cork and Ross, in the fourth session; of Killaloe and Kilfenora, of Kilmore, and of Clogher, in the fifth session; of Ossory, of Killala and Achonry, and of Clonfert and Kilmacduagh, in the sixth session.

The Act of Union* received the royal assent on Friday, the 1st of August, 1800 : and the Primate of all Ireland, and the Bishops of Meath, Kildare, and Derry, became the

religious policy of England towards Ireland seems to justify the opinion which was expressed by Archbishop King, in an unpublished letter of the date of July 21, 1724, and cited by Bishop Mant (2 Hist. Church of Ireland, 230.), "It is plain to me by the methods that have been taken since the Reformation, and which are yet pursued by both the Civil and Ecclesiastical powers, that there never was nor is any design that all should be Protestants."

* Vide 2 Stephens, Ecclesiastical Statutes, 1536—1595.

The following is a list of the principal statutes (Vide etiam, 1 Stephens, Ecclesiastical Statutes, 1022, 1467, 1894, 1927, 1989, 2156, 2232,) enacted since the Act of Union, relating to the Church of England in Ireland :

representatives of the lords spiritual of Ireland in the

Advowsons, Powers to compromise conflicting claims to Patronage of	11 & 12 Vict. c. 76.	I.
Building, repairing or otherwise providing of churches and chapels, and of houses for ministers, and the providing of churchyards and glebes	43 Geo. 3, c. 108.	E. & I.
Amended by	51 Geo. 3, c. 115.	
.....more effectually providing for the building and rebuilding of churches, chapels, and glebe houses, and for the purchase of glebe lands, glebe houses, and impropriations..	48 Geo. 3, c. 65.	I.
Amended by	49 Geo. 3, c. 103.	
Repealed, and other provisions made by	3 & 4 Gul. 4, c. 37.	
	4 & 5 Gul. 4, c. 90.	
Chapels of ease, amending 1 Geo. 2 (Irish act), for encouraging the building of	6 & 7 Gul. 4, c. 99.	I.
lands for the improvement of	6 & 7 Gul. 4, c. 31.	
Amended by	4 Geo. 4, c. 86.	I.
	5 Geo. 4, c. 8.	
Repealed, and other provisions made by	7 Geo. 4, c. 72.	
	3 & 4 Gul. 4, c. 37.	
Oran and Drumtemple, in the diocese of Elphin, repealing 9 Anne (Irish act), so far as relates to the parishes of	4 & 5 Gul. 4, c. 90.	I.
	6 & 7 Gul. 4, c. 99.	
Rates and tithes, for the more easy recovery of	10 Geo. 4, c. 58.	I.
Repealed in part, and other provisions made by	54 Geo. 3, c. 68.	
	4 Geo. 4, c. 86.	
	7 Geo. 4, c. 72.	
Rates and money advanced by the trustees and commissioners of first-fruits, amending the laws for collecting	3 & 4 Gul. 4, c. 37.	I.
Repealed, and other provisions made by	4 Geo. 4, c. 86.	
	6 Geo. 4, c. 130.	
	7 Geo. 4, c. 72.	
altering and amending the law as to church rates, and for regulating the same	3 & 4 Gul. 4, c. 37.	I.
Repealed, and other provisions made by	6 Geo. 4, c. 130.	
	7 Geo. 4, c. 72.	
	3 & 4 Gul. 4, c. 37.	
consolidating and amending the laws which regulate the levy and application of church rates and parish cesses, and the election of churchwardens, and the maintenance of parish clerks	7 Geo. 4, c. 72.	I.
Repealed in part, and other provisions made by	7 Geo. 4, c. 72.	
Sites of churches, removing doubts respecting	3 & 4 Gul. 4, c. 37.	
See further	53 Geo. 3, c. 66.	
for churches and churchyards, empowering rectors and vicars to grant glebe land for	4 Geo. 4, c. 86.	I.
Temporalities, altering and amending the laws relating to	54 Geo. 3, c. 117.	
Amended by	3 & 4 Gul. 4, c. 37.	I.
	4 & 5 Gul. 4, c. 90.	
	6 & 7 Gul. 4, c. 99.	
	3 & 4 Vict. c. 101.	
	6 & 7 Vict. c. 57.	
	11 & 12 Vict. c. 80.	

Parliament of the United Kingdom, for the first session thereof.

The Act of Union was altered by stat. 3 & 4 Gul. IV., c. 37., not only as to the jurisdiction of the archbishops and bishops, and the alternate sessions in which they are to sit in Parliament; but it destroyed ten bishopricks and reduced two archbishops to the rank of bishops.

The Editor cannot sufficiently express the obligations he is under to the Rev. Dr. Elrington for the trouble he has taken in examining all the proof sheets with the original Manuscript, and for many suggestions which he has received from him.

To the Rev. James Henthorn Todd, D.D., Fellow of Trinity College, Dublin, the Editor is likewise under very great obligations, for valuable assistance.

The Editor has experienced every possible attention and facility from Mr. Hatchell, of the Rolls Office, in Dublin, when examining the proof sheets with the Manuscript Book, and for which he begs to express his best acknowledgments.

The Editor having collated the proof sheets with the Manuscript Book, is exclusively responsible for any inaccuracies that may exist in them.

61, *Chancery Lane*,
May 31, 1849.

APPENDIX.

AN ACT

FOR THE

UNIFORMITY OF COMMON PRAYER AND SERVICE IN
THE CHURCH, AND THE ADMINISTRATION OF
THE SACRAMENTS.

WHERE at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, (The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England,) authorized by Act of Parliament, holden in the said Realm of England, in the Fifth and Sixth Years of our said late Sovereign Lord King Edward the Sixth,

The text has been collated by the Editor with the Statute Roll, preserved in the Rolls Office, Dublin, of which it is an accurate copy, with the alteration only of the contractions, old spelling, and supplying the necessary capital letters. In the following notes are shown the variations from the original Manuscript Statute in the professed copy contained in the Book of Common Prayer, printed in 4to. in 1846 by "George and John Grierson, Printers to the Queen's Most Excellent Majesty" in Ireland.

Queen's Printers'.

1. 9. Common Service, Prayer.

intituled, (An Act for the Uniformity of Common Prayer, and Administration of the Sacraments;) the which was repealed and taken away by Act of Parliament in the said Realm of England, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's Religion. Be it therefore enacted by the Authority of this present Parliament, That the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand and be from and after the Feast [a blank, but no erasure], in full force and effect, according to the tenor and effect of this Statute. And further be it enacted by the Queen's Highness, with the Assent of the Lords and Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, or Parish Church, or other Place within this Realm of Ireland, shall, from and after the Feast of [a blank, but no erasure] next coming, be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their Common and Open Prayer, in such order and form as is mentioned in the said Book so authorized by Parliament, in the said fifth and sixth years of the Reign of King Edward the Sixth,

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- ll. 12, 13. Feast of Pentecost, next ensuing.
- l. 20. Feast of Saint *John Baptist*, then next ensuing.
- ll. 23, 24. other Common and Open Prayer.

with one alteration or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other or otherwise; and that if any manner of Person, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of [a blank, but no erasure] next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order and form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately (standing in the same) use any other Rite, Ceremony, order, form, or manner of celebrating of the Lord's Supper openly or privily, or Mattins, Evensong, Administration of the Sacraments, or other Open Prayers than is mentioned and set forth in the said Book. (Open Prayer in and through out this Act, is meant that Prayer which is for other to come unto, or hear, either in Common Churches or Privy Chappels, or Oratories, commonly called the Service of the Church) or shall preach, declare or speak any thing in the derogation or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof law-

Queen's Printers'.

l. 6. Parson.

l. 9. Feast of Saint *John Baptist* aforesaid.

fully convicted according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queen's Highness, Her Heirs and Successors, for his first offence, the profit of all his Spiritual Benefices or Promotions coming or arising in one whole year next after his conviction; and also that the Parson so convicted shall for the same offence suffer imprisonment by the space of six months without bail or mainprize: And if any such Person once convicted of any offence concerning the premisses, shall after his first conviction eftsoones offend and be thereof in form aforesaid lawfully convicted, that then the same Person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived (ipso facto) of all his Spiritual Promotions; and that it shall be lawful to all Patrons and Donors of all and singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the Person or Persons so offending were dead; and that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof in form aforesaid lawfully convicted, that then the Person so offending and convicted the third time, shall be deprived (ipso facto) of all his Spiritual Promotions, and also shall suffer imprisonment during

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- l. 7. Person.
- l. 16. Patrons or Donors.
- l. 17. or any of them.
- l. 18. collate unto the same.
- ll. 20, 21. in the form aforesaid.

his life: And if the Person that shall offend and be convict in form aforesaid, concerning any of the premisses, shall not be beneficed, nor have any Spiritual Promotion, that then the same Person so offending and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without bail or mainprize; and if any such Person not having any Spiritual Promotion, after his first conviction shall eftsoones offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second offence suffer imprisonment during his life. And it is ordained and enacted by the Authority abovesaid, That if any Person or Persons whatsoever, after the said Feast of [a blank, but no erasure] next coming, shall in any Interludes, Plays, Songs, Rhymes, or by other open words, declare or speak any thing in derogation, depraving or despising of the same Book, or of any thing therein contained, or any part thereof, or shall, by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Person, Vicar or other Minister, in any Cathedral or Parish Church, or in Chapel, or in any other Place, to sing or say any Common and Open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Person,

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- l. 1. be convicted.
- ll. 3, 4. that the same Person so offending and convicted.
- l. 12. aforesaid.
- l. 14. Feast of Saint *John Baptist*.
- l. 20. Parson.
- l. 21. or Chapel.
- l. 25. Parson.

Vicar, or other Minister in any Cathedral or Parish Church, Chapel, or any other Place, to sing or say Common and Open Prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said Book; that then every such Person being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen, our Sovereign Lady, Her Heirs and Successors, for the first offence an hundred marks; and if any Person or Persons, being once convict of any such offence, eftsoones offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict, that then the same Person so offending and convict, shall for the second offence forfeit to the Queen, our Sovereign Lady, Her Heirs and Successors, four hundred marks; and if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict, that then every Person so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen all his goods and chattels, and shall suffer imprisonment during his life: And if any Person or Persons, that for his first offence concerning the premisses shall be convict in form abovesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and

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- l. 9. convicted.
- l. 11. convicted.
- l. 12. convicted.
- l. 15. convicted.
- l. 18. convicted.
- l. 19. convicted.
- l. 23. convicted in form aforesaid.

form as the same ought to be paid, within six weeks next after his conviction, that then every such Person so convicted and so not paying the same, shall for the same first offence, instead of the same sum, suffer imprisonment by the space of six months without bail or mainprize; and if any Person or Persons, that for his second offence concerning the premisses shall be convict in form abovesaid, do not pay the said sum to be paid by virtue of his conviction and this Estatute, in such manner and form as the same ought to be paid, within six weeks next after his said second conviction, that then every Person so convicted, and not so paying the same, shall for the same second offence, instead of the said sum, suffer imprisonment during twelve months without bail or mainprize: And that from and after the said Feast of [a blank, but no erasure], next coming all and every Person and Persons inhabiting within this Realm shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chapel accustomed, or upon reasonable let thereof to some usual place, where Common Prayer and such service of God shall be used in such time of let, upon every Sunday, and other days ordained and used to be kept as Holy Days, and then and there to abide orderly and soberly during the time of the Common Prayer, Preachings, or other Service of God, there to be used and minis-

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- l. 2. every Person.
- l. 4. said sum.
- l. 7. convicted in form aforesaid.
- l. 9. Statute.
- l. 11. so not.
- l. 12. in the stead.
- l. 15. Feast of Saint *John Baptist*.

tered, upon pain of punishment by the Censures of the Church, and also upon pain that every Person so offending shall forfeit for every such offence twelve-pence, to be levied by the Churchwardens of the Parish where such offence shall be done, to the use of the people of the same Parish, of the goods, lands, and tenements of such offenders, by way of distress: And for due execution hereof the Queen's most Excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this Behalf, be it further enacted by the Authority aforesaid, That all and singular, the same Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in places exempt as not exempt within their Diocese, shall have full Power and Authority by this Act to reform, correct, and punish by Censures of the Church, all and singular Persons, which shall offend within any their Jurisdictions or Diocese after

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- 1. 5. poor.
- 1. 6. offender.
- 1. 7. And for the due execution thereof.
- 1. 10. all Archbishops.
- 1. 20. place.
- 1. 21. Dioceses.
- 1. 24. Dioceses.

the said Feast of [a blank, no erasure], next coming against this Act and Estatute; any other Law, Estatute, Privilege, Liberty, or Provision heretofore made, had, or suffered, to the contrary notwithstanding. And it is ordained and enacted by the Authority aforesaid, That all and every Justices of Peace, Gaol Delivery, of Oyer and Determiner, or Justices of Assize, shall have full Power and Authority, in every of their open and general Sessions, to enquire, hear, and determine all and all manner of offences, that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any Person being indicted before them, of trespass, or lawfully convicted thereof. Provided always, and be it enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure join and associate himself by virtue of this Act to the said Justices of the Peace, Gaol Delivery, and of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese for and to the enquiry, hearing, and determining of the offences aforesaid. Provided also, and be it enacted by the Authority aforesaid, That the Books concerning the

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- ll. 1, 2. Feast of Saint *John Baptist*, against this Act.
- l. 2. Statute. Statute.
- l. 6. Justices of the Peace.
- ll. 6, 7. Oyer and Terminer.
- l. 20. of Oyer and Terminer.

said Services shall, at the costs and charges of the Parishioners of every Parish and Cathedral Church, be attained or gotten before the said Feast of [a blank, but no erasure] next following; and that all such Parishes and Cathedral Churches, or other Places where the said Books shall be attained and gotten before the said Feast of [a blank, but no erasure], shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure, according to this Act. And be it further enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached or otherwise molested of or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions to be holden before any such Justices of the Peace, Gaol Delivery, of Oyer and Determiner, or Justices of Assize, next after any offence committed or done contrary to the tenor of this Act. Provided always, and be it ordained and enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers, before such Peer of this Realm of English Blood, as by the Lord Deputy, or other Governors of this Realm, for the time being, shall be by Com-

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- l. 3. attained and gotten.
- l. 3. Feast of Saint *John Baptist*; and that all such Parishes.
- l. 4. Parish.
- l. 6. Feast of Saint *John Baptist* aforesaid.
- l. 9. in use.
- l. 15. Session.
- l. 17. Oyer and Terminer.
- ll. 23, 24. "Governor or" interpolated between "other" and "Governors."

mission appointed under the Broad Scal. Provided also, and be it ordained and enacted by the Authority aforesaid, That the Mayor of Dublin, and all other Mayors, Bailiffs, and other Head Officers of all and singular Cities, Boroughs, and Towns-corporate within this Realm, to the which Justices of Peace, or of Gaol Delivery, or Assize, do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear, and determine the offences abovesaid, and every of them, yearly, within fifteen days after the Feast of Easter and Saint Michael the Archangel, in like manner and form as Justices of the Peace, Gaol Delivery, Assize, and Oyer and Determiner, may do. Provided always, and be it ordained and enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority by virtue of this Act, as well to enquire in "thies" Visitation, Synods, and elsewhere within their Jurisdictions, at any other time and place, to takè accusations and informations of all and every the things above-mentioned, done, committed or perpetrated within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration, or Deprivation, and other Censures and Processes, in like form

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- l. 10. Feasts.
- l. 12. Oyer and Terminer.
- l. 19. in their Visitation.
- l. 20. time and place, and to take.
- ll. 21, 22. abovesaid.

as heretofore hath been used in like cases by the Queen's Ecclesiastical laws. Provided always, and be it enacted, That whatsoever Person offending in the premisses, shall for the offence first receive punishment of the Ordinary, having a testimony thereof under the said Ordinary's seal, shall not for the same offence eftsoones be convicted before the Justices; and likewise, receiving for the said first offence, punishment by the Justices, he shall not for the same offence eftsoones receive punishment of the Ordinary; any thing contained in this Act to the contrary notwithstanding. Provided always, and be it enacted, That such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in the Church of England by Authority of Parliament, in the second year of the Reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queen's Majesty, with the advice of Her Commissioners appointed and authorized under the great seal of England, or of this Realm, for Causes Ecclesiastical, or by the Authority of the Lord Deputy, or other Governor or Governors of this Realm for the time being, with the advice of the Council of this Realm under the great seal of the same, and also that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen's Majesty may, by the like advice of the said Commissioners; or the Lord Deputy, or other Gover-

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1. 14. by the Authority of Parliament.
11. 22, 23. great seal of this Realm.

nor or Governors of this Realm for the time being, may, with the advice of the Council of this Realm, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of God's glory, the edifying of his Church, and the due reverence of Christ's Holy Mysteries and Sacraments. And be it further enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances wherein or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, shall from henceforth be utterly void and of none effect. And forasmuch as in most places of this Realm, there cannot be found English Ministers to serve in the Church or Places appointed for Common Prayer, or to minister the Sacraments to the people, and that if some good mean were provided, that they might use the Prayer, Service, and Administration of Sacraments set out and established by this Act, in such language as they might best understand, the due Honour of God should be thereby much advanced; and for that also, that the same may not be in their native language, as well for difficulty to get it printed, as that few in the whole Realm can read the Irish Letters: We do therefore most humbly beseech Your Majesty, that with Your Highness's Favour and Royal Assent, it may be enacted, ordained, established and provided by Authority of this Parliament, That in every such Church

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ll. 4, 5. this Church.

l. 14. Churches.

l. 16. good men.

ll. 25, 26. by the Authority of this present Parliament.

or Place, where the Common Minister or Priest hath not the use or knowledge of the English tongue, it shall be lawful for the same Common Minister or Priest to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their Common and Open Prayer in the Latin tongue, in such order and form as they be mentioned and set forth in the said Book established by this according to the tenor of this Act, and none otherwise, nor in other manner; any thing before expressed and contained in this Act to the contrary notwithstanding.

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ll. 8, 9. by this Act, and according.

AN ACT

FOR THE UNIFORMITY OF PUBLIC PRAYERS, AND ADMINISTRATION OF SACRAMENTS, AND OTHER RITES AND CEREMONIES; AND FOR ESTABLISHING THE FORM OF MAKING, ORDAINING, AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS, IN THE CHURCH OF IRELAND.

WHEREAS nothing conduceth more to the honour of God, the settling of the peace of a Nation, (which is desired of all good men,) nor to the advancement of Religion, then an universal agreement in the Public Worship of Almighty God; and to the intent that We, His Majesty's Subjects of this His Kingdom of Ireland, may hold the same Uniformity of Common Prayers, and Administration of the Sacraments, and other the Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, or Consecrating of Bishops, Priests, and Deacons, which was recommended unto both Houses of

The text has been collated by the Editor with the Statute Roll, preserved in the Rolls Office, Dublin, of which it is an accurate copy, with the alteration only of the contractions, old spelling, and supplying the necessary capital letters. In the following notes are shown the variations from the original Manuscript Statute in the professed copy contained in the Book of Common Prayer, printed in 4to. in 1846 "by George and John Grierson, Printers to the Queen's Most Excellent Majesty" in Ireland.

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- l. 13. "in this Church of *Ireland*", interpolated between "may" and "hold".
- l. 13. Conformity.
- l. 18. Form and Manner.

Convocation here assembled in Ireland; to consider whether the same Form of Public Worship might not be profitably received, as the Public Form of Divine Service in this Your Majesty's Kingdom of Ireland. Whereupon both Houses of Convocation did diligently consider the same, and after mature consideration, well weighing the great advantages that must necessarily arise unto the whole Kingdom from the Uniformity of Public Prayers, did fully approve and allow the same, and have exhibited and presented in writing unto Your Majesty's Lord Lieutenant and Council here in Ireland, one Book hereunto annexed; intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter and Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating Bishops, Priests and Deacons. Therefore to the intent that the greatly desirable work of Uniformity in Divine Worship may be obtained, and that every Person within this Your Majesty's Realm of Ireland, may certainly know the rule to which he is to conform in Public Worship and Administration of Sacraments, and other Rites and Ceremonies of the Church of Ireland, and the manner how and by whom Bishops, Priests, and Deacons

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- l. 10. presented unto.
- l. 13. *Administration of the Sacraments.*
- l. 15. *Church of Ireland.*
- ll. 15, 16. *Psalter or Psalms of David.*
- l. 17. *Form and Manner.*

are, and ought to be Made, Ordained, and Consecrated: May it please Your Majesty, That it be enacted, and be it enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and of the Commons, in this present Parliament assembled, and by Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish Church or Chapel, or other Place of Public Worship within this Realm of Ireland, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Public and Common Prayer, in such order and form as is mentioned in the said Book annexed and joined to this present Act, and intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according the Use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in the Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: and that the Morning and Evening Prayers therein contained, shall upon every Lord's Day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chapel, or other Place of Public

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- l. 6. and by the Authority.
- ll. 16, 17. *the Church of Ireland.*
- ll. 18, 19. *in Churches.*
- l. 19. *Form and Manner.*

Worship within this His Majesty's Realm of Ireland. And to the end that Uniformity in the Public Worship of God, which is so much desired, may be speedily effected; Be it further enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical Benefice or Promotion within this Realm of Ireland, shall in the Church, Chapel, or Place of Public Worship belonging to his said Benefice or Promotion, upon some Lord's Day before the Feast of the Nativity of our blessed Lord and Saviour Commonly called Xmas day, which shall be in the Year of our Lord God One thousand six hundred sixty and four, openly, publicly, and solemnly read the Morning and Evening Prayer appointed by this Act to be read, by and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent to the Use of all things in the said Book contained and prescribed in these words, and no other: I A. B. do here declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England: together with the

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ll. 10, 11. Feast-day of the Annunciation of the blessed Virgin *Mary*.

ll. 12, 13. sixty and seven.

l. 21. do hereby declare.

l. 26. *Church of Ireland*.

Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons. And that all and every such Person, who shall, without some lawful Impediment, to be allowed and approved of by the Ordinary of the Place, neglect or refuse to do the same within the time aforesaid, or in case of such Impediment, within one month after such Impediment removed, shall (ipso facto) be deprived of all his Spiritual Promotions; and that from thenceforth it shall be lawful to and for all Patrons and Donors of all and singular the said Spiritual Promotions, or any of them, according to their respective Rights and Titles, to present or collate to the same, as though the Person or Persons, so offending or neglecting, were dead. And be it further enacted by the Authority aforesaid, That every Person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion within this His Majesty's Realm of Ireland, shall in the Church, Chapel, or Place of Public Worship belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's Day, openly, publicly, and solemnly read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof,

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1. 2. *Form and Manner.*

shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent to use of all things therein contained and prescribed, according to the Form before appointed: And that all and every such Person, (who shall without some lawful Impediment, to be allowed and approved by the Ordinary of the Place neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment, within one month after such Impediment removed, shall (ipso facto) be deprived of all his said Ecclesiastical Benefices and Promotions; And that from thenceforth it shall and may be lawful to and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them, (according to their respective Rights and Titles, to present or collate to the same, as though the Person or Persons, so offending or neglecting, were dead. And be it further enacted by the Authority aforesaid, That in all Places where the proper Incumbent of any Parsonage or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person, not having some lawful Impediment, to be allowed by the Ordinary of the Place, shall once at the least in every month, openly and publicly read the Common Prayers and Service in and by the said Book prescribed, and, if there be occasion, administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chapel of or belonging to the same Parsonage, Vicarage, or

Benefice, in such order, manner, and form, as in and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon oath, before two Justices of the Peace of the County, City, or Town-corporate where the offence shall be committed, which oath the said Justices are hereby empowered to administer, and in default of payment within ten days, to be levied by distress and sale of the goods and chattels of the Offender, by the warrant of the said Justices, by the Church-wardens or Overseers of the poor of the said Parish, rendering the surplusage to the Party offending. And be it further enacted by the Authority aforesaid, That every Dean and other Dignitary, Canon, Prebendary, and Warden of every Cathedral or Collegiate Church, and all Masters and other Headfellows, Chaplains, and Tutors of or in any College, Hall, House of Learning, or Hospital, and every public Professor and Reader in any Universities, College or Colleges, which are or shall be within this Realm, and every Parson, Vicar, Curate, Lecturer, and every other Person in Holy Orders, and every Schoolmaster keeping any public or private School, and every Person instructing or teaching any Youth in any House or private Family as a Tutor or Schoolmaster, who, upon the nine and twentieth day of September, which shall be in

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II. 5. 6. Justices of the County.

I. 17. Heads, Fellows.

I. 26. Feast of St. John Baptist.

the year of our Lord One thousand six hundred sixty and four, or any time hereafter, shall be Incumbent, or have possession of any Deanry, Dignity, Canonry, Prebend, Wardenship, Mastership, Headship, Fellowship, Professor's place, or Reader's place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture, or School; or shall instruct or teach any Youth as Tutor or Schoolmaster, shall, before the feast day of the purification of the blessed Virgin Mary, Commonly called Candlemas day, which shall be in year of our Lord One thousand six hundred sixty and four, or at or before his or their respective admissions, to be Incumbent, or have possession of any the Dignities, Promotions, or Places aforesaid, subscribe the Declaration or Acknowledgement following, scilicet: I A. B. do declare, That it is not lawful upon any pretence whatsoever to take up Arms against the King; and that I do abhor that traitorous position of taking Arms by His Authority against His Person, or against those that are commissioned by him; and that I will conform to the Liturgy of the Church of England, as it is now by law established in this Kingdom. And I do declare, that I do hold, that there lies no obligation upon me, or on any other Person, from the oath commonly called, The Solemn League and Covenant,

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- ll. 1, 2. sixty and seven.
- ll. 8, 9, 10. nine and twentieth day of *September*.
- l. 10. in the year.
- l. 11. sixty and seven.
- l. 16. take Arms.
- l. 19. commissioned.
- ll. 20, 21. Church of *Ireland*.
- ll. 21, 22. established. And.

to endeavour any change or alteration of Government, either in Church or State, and that the same was in itself an unlawful oath. Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors, of or in any College, Hall, or House of Learning, which are or shall be within this Kingdom, and by every public Professor and Reader in any University, College or Colleges within this Kingdom, before the Vice-Chancellor, or Visitor or Visitors of the said College Hall, or his or their Deputies; and the said Declaration or Acknowledgement shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other Person hereby enjoined to subscribe the same; upon pain that all and every the Persons aforesaid, failing in or refusing such subscriptions, shall lose and forfeit such his respective Deanry, Dignity, Canonry, Prebend, Wardenship, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, and shall be utterly disabled, and (*ipso facto*) deprived of the same: and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture, and School, shall be void, as if such Person, so failing or refusing, were naturally dead. And if any Schoolmaster, or other Person instruct-

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1. 10. College or Hall.

1. 27. "And be it further enacted by the Authority aforesaid, That every School-master, or other Person instructing or teaching Youth in

ing or teaching Youth in any private House or Family as a Tutor or Schoolmaster, shall instruct or teach any Youth as a Tutor or Schoolmaster, before licence obtained from his respective Archbishop, Bishop or Ordinary of the Diocese, according to the Laws and Statutes of this Kingdom, for which he shall pay twelve pence only, and before such Subscription and Acknowledgement made as aforesaid, then every such Schoolmaster, and other instructing and teaching as aforesaid, shall, for the first offence, suffer three months' imprisonment, without bail or main-prize; and for every second and other such offence, shall suffer three months' imprisonment without bail or main-prize, and also forfeit to His Majesty the sum of five pounds: And after such Subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese, (who are hereby enjoined and required upon demand, to make and deliver the same, and shall publicly and openly read the same, together with the Declaration or Acknowledgment as aforesaid, upon some Lord's Day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that

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any private House or Family as a Tutor or School-master, be required to take the Oath of Allegiance and Supremacy, which Oath is to be administered by the Ordinary;" interpolated between "dead," and "And if".

1. 8. "and before such taking of the Oath of Allegiance and Supremacy as aforesaid" interpolated between "aforesaid," and "then".
11. 20, 21. Acknowledgement aforesaid.

every Person, failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and (ipso facto) deprived of the same; and that the said Parsonage, Vicarage, or Benefice, Curate's place, or Lecturer's place, shall be void, as if he naturally dead. Provided always, That from and after the twenty-fifth day of March, which shall be in the year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration or Acknowledgement, so to be subscribed and read, these words following, (scil.) And I do declare, That I do hold, that there lies no obligation on me, or any other Person, from the oath commonly called, The Solemn League and Covenant, to endeavour any change or alteration of Government, either in Church or State, and that the same was in itself an unlawful oath. So as none of the Persons aforesaid, shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement. Provided always, and be it enacted, That from and after the Feast of the Purification of the blessed Virgin Mary, which shall be in the year of our Lord One thousand six hundred sixty and four, no Person, who now is Incumbent and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in Holy Orders by Episcopal Ordination,

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- l. 6. as if he were naturally dead.
- l. 9. eighty and two.
- l. 11. *scilicet.*
- ll. 20, 21. twenty-ninth day of *September.*
- ll. 22, 23. sixty and seven.

or shall not before the said Feast day of the purification of the blessed Virgin Mary be ordained Priest or Deacon, according to Form of the Episcopal Ordination, shall have, hold, or enjoy, the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of Ireland, but shall be utterly disabled, and (*ipso facto*) deprived of the same, and all his Ecclesiastical Promotions shall be void, as if he were naturally dead. And be it further enacted by the Authority aforesaid, That no Person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever; nor shall presume to consecrate and administer the Holy Sacrament of the Lord's Supper, before such times as he shall be ordained Priest, according to the Form and Manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination; upon pain to forfeit, for every offence, the sum of One hundred pounds; one moiety thereof to the King's Majesty; the other moiety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such Person or Persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of His Majesty's Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed, and to be disabled from taking or being admitted into the Order of Priest,

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11. 1, 2. twenty-ninth day of *September*.
1. 3. the Form of Episcopal Ordination.
1. 8. Promotion.

by the space of one whole year then next following. Provided always, That no Title to confer or present by lapse shall accrue by any avoidance or deprivation (ipso facto) by virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such Sentence of deprivation openly and publicly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act. And be it further enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chapel, or other public Place, of or in any College or Hall in any University, College or Colleges within this Realm, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and that the present Governor or Head of every College and Hall in the University, and of the said College or Colleges, within one month after the Feast of the purification of the blessed Virgin Mary, which shall be in the year of our Lord One thousand six hundred sixty and four, and every Governor or Head of any of the said Colleges or Halls hereafter to be elected or appointed, within one month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publicly, in the Church, Chapel, or other public Place of the same College or Hall, and

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ll. 19, 20. twenty-ninth day of *September*.

l. 22. sixty and seven.

in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe to the Nine and thirty Articles of Religion agreed upon by the Archbishop and Bishops and the whole Clergy in the Convocation holden at London in the year of our Lord One thousand five hundred sixty-two, for the avoiding of diversities of opinions, and for establishing of consent touching true Religion, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed and contained according to the Form aforesaid; and that all such Governors or Heads of the said Colleges and Halls, or any of them, as are or shall be in Holy Orders, shall once at least in every quarter of the Year, not having a lawful Impediment, openly and publicly read the Morning Prayer and Service in and by the said Book appointed to be read in the Church, Chapel, or other public Place of the same College or Hall; upon pain to lose and be suspended of and from all the Benefits and Profits belonging to the same Government or Headship by the space of six months, by the Visitor or Visitors of the same College or Hall; and if any Governor or Head of any College or Hall suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service aforesaid, shall not,

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- l. 3. Thirty-nine Articles of Religion.
- l. 4. Archbishops.
- l. 6. sixty and two.
- l. 7. opinion.

at or before the end of six months next after such suspension, subscribe to the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be (*ipso facto*) void. Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Services prescribed in and by the said Book in the Chapels or other public Places of any Colleges, Halls, or Universities within this Realm, and in the Convocations of the Clergy, in Latin; any thing in this Act contained to the contrary notwithstanding. And be it further enacted by the Authority aforesaid, That no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach or read any Sermon or Lecture in any Church, Chapel, or other Place of Public Worship within this Realm of Ireland, unless he be first approved and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion above mentioned, with Declaration of his unfeigned assent to the same; and that every Person and Persons, who now is or hereafter shall be licensed, assigned, appointed, or received as a Lecturer to preach upon any day of the week, in any

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1. 5. "provided that the penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed or to be allowed by the King's Majesty, His Heirs and Successors, in this Kingdom." interpolated between "void." and "Provided always,".

Church, Chapel, or Place of Public Worship within this Realm of Ireland, the first time he preacheth, before his Sermon, shall openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publicly and openly declare his assent unto and approbation of the said Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms, and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture day of every month afterwards, so long as he continues Lecturer or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day at which the said Lecture or Sermon is to be preached, and after such reading thereof, shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent unto and approbation of the said Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid: And that all and every such Person and Persons, who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said or any other Lecture or Sermon in the said or any other Church, Chapel, or Place of Public Worship, until such time as he and they shall openly, publicly and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and

prescribed, according to the purport, true intent and meaning of this Act. Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the Form aforesaid. And be it further enacted by the Authority aforesaid, That if any Person, who is by this Act disabled to preach any Lecture or Sermon, shall, during the time that he shall continue and remain so disabled, preach any Sermon or Lecture; that then, for every such offence, the Person and the Persons so offending, shall suffer three months' imprisonment in the common Gaol, without bail or mainprize; and that any two Justices of the Peace of any County of this Kingdom, and the Mayor or other chief Magistrate of any City or Town-corporate within the same, upon Certificate from the Ordinary of the Place made to him or them of the offence committed, shall, and are hereby required to commit the Person or Persons so offending to the Gaol of the same County, City, or Town-corporate accordingly. Provided always, and be it further enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publicly, and solemnly read by some Priest or Deacon in the

Church, Chapel, or Place of Public Worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached, and that the Lecturer then to preach shall be present at the reading thereof. Provided nevertheless, That this Act shall not extend to the Chapels in the University, College or Colleges, that are or shall be in this Realm, or any of them, when or at such times as any Sermon or Lecture is preached or read in the said Chapels, or any of them, for or as the public University Sermon or Lecture; but that the same Sermons and Lectures may be preached and read in such sort and manner as the same have been heretofore preached or read in the said University or College; this Act or any thing herein contained to the contrary thereof in any wise notwithstanding. And be it further enacted by the Authority aforesaid, That the Law and Statute of this Realm, which hath been formerly made, and is now in force, for the Uniformity of Prayer and Administration of the Sacraments within this Realm of Ireland, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in the Churches; and the

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1. 24. *Church of Ireland.*
1. 26. *in Churches.*

Form and Manner of Making, Ordaining or Consecrating of Bishops, Priests, and Deacons, herein before mentioned to be joined and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other. Provided always, and be it further enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to King, Queen, Royal Progeny, or the Lord Lieutenant, or other Chief Governor or Governors of this Kingdom, the Names or Titles be altered and changed from time to time, and fitted to the then present occasion, according to the direction of lawful Authority. Provided also, and be it enacted by the Authority aforesaid, That a true printed copy of the said Book, intituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, shall at the Cost and Charge of the Parishioners of every Parish Church and Chapelry, Cathedral Church, College, Collegiate Church

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- l. 1. *Ordaining and Consecrating.*
- ll. 4, 5. all the offences contrary to the said Law.
- l. 9. to the King.
- l. 18. *Church of Ireland.*
- ll. 20, 21. *Form and Manner.*

and Hall, be attained and gotten before the Feast day of the Annunciation of the blessed Virgin Mary, which shall be in the Year of our Lord One thousand six hundred sixty and five, upon pain of forfeiture of three pounds sterl. by the month, for so long time as they shall be then-after unprovided thereof, by every Parish or Chapelry, Cathedral Church, College, Collegiate Church and Hall, making default therein. Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord One thousand five hundred and sixty two, for the voiding of diversities of opinions, and establishing of Consent touching true Religion, is in these words following, (viz.) That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, do contain all things necessary to such Consecration and Ordaining; neither hath it any thing that of itself is superstitious and ungodly; and therefore whosoever are Consecrated or Ordered, according to the Rites of that

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ll. 1, 2. twenty-ninth day of *September*.

l. 4. sixty and seven.

l. 5. sterling.

l. 8. "the said forfeiture to be levied by the Church-wardens, and employed for the reparation of the Church, and relief of the poor." interpolated between "therein." and "Provided always,".

l. 13. sixty and two.

l. 13. avoiding.

l. 14. and for establishing.

Book since the second Year of the aforementioned King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites, we decree all such to be rightly ordered, and lawfully Consecrated and Ordered; It be enacted, and be it therefore enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical Person, or other Person whatsoever, who by this Act, or any other Law now in Force, is required to subscribe unto the said Articles, shall be construed, and taken to extend, and shall be applied for and touching the said Six and thirtieth Article, unto the Book containing the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; any thing in the said Article, or in any Statute, Act, -or Canon heretofore had or made to the contrary thereof in any wise notwithstanding.

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- l. 4. rightly, orderly, and lawfully.
- l. 5. be it further enacted.
- l. 11. and be taken.

This leaf is intended to represent the Cover of the Volume containing the MS. Book.
B (1)

*I received this Book from the Rolls Office on the 23^d day
of february in the year 1826, & have returned it to the
proper Officer the 3^d day of July 1826*

W. Dublin

The above is written with a pencil, and on the inside of the cover of the Volume containing the MS. Book.

This Book was (by order of the L^d Chancellor) entrusted to me for the purpose of collating with the printed Common Prayer Book for Ireland (a new edition being about to be printed by the Kings Printer under my Inspection)—I have added to it the pagings at the lower corner of each page, amounting to page 563—the first 99 in letters the rest in figures—I state this, that they may not be considered as part of the original Record.—& consequently as marking the original position of the parts of the Book—for it is to be noted that the present binding is recent—having been given to it by the Subcommissioners of Records in the year

W. Dublin

The above is written with a pencil.

There is no hole at the lower inner corner of this leaf of the Volume containing the MS. Book; and the leaf is of a different kind of paper from that of the leaves of the MS. Book, which are intended to be represented in subsequent pages of this publication.

This leaf is blank in the Volume containing the MS. Book, and has no hole at the lower inner corner; and it is of a different kind of paper from that of the leaves of the MS. Book, which are intended to be represented in subsequent pages of this publication.

This page is blank in the MS. Book : the leaf is of the same paper as that of the other leaves of the MS., but the lower inner corner of it is torn away.

THE ORDER

~~The Order~~ How the Psalter is appointed
to be read.

The Psalter shall be read through once every Moneth, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read onely to y^e Twenty eighth, or Twenty ninth day of y^e Moneth.

And, whereas January, March, May, July, August, October, and December have One and thirty days apiece; It is ordered, that the same Psalms shall be read y^e last day of y^e said moneths, which were read the day before: So that y^e Psalter may begin again y^e first day of y^e next Moneth ensuing.

And whereas the CXIX Psalm is divided into xxii Portions, and is over long to be read at one time; It is so ordered, that at one time shall not be read above four or five of y^e said Portions.

And at the end of every Psalm, and of every such part of y^e CXIX Psalm shall be repeated this Hymn,

Glory be to y^e Father, and to y^e Son; and to y^e Holy Ghost; As it was in y^e begining, is now, and ever shall be, world without end. Amen.

Note, that y^e Psalter followeth y^e Division of y^e Hebrews, and the Translation of y^e great English Bible, set forth and used in y^e time of K. Henry y^e Eighth and Edward y^e Sixth.

one

The

The 2nd page of the first leaf of the MS. Book commences with "THE ORDER".

U. Pr.

Q. Pr.

ll. 22, 23, 24. printed in two paragraphs.

l. 12. month.

ll. 22, 23, 24. printed in two paragraphs.

The Order

How the rest of holy Scripture is appointed to be read.

The Old Testament is appointed for y^e first Lessons at Morning and Evening ^PPrayer; so as y^e most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for y^e ^Ssecond Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides y^e Epistles and Gospels; Except y^e Apocalyps, out of which there are onely certain proper Lessons appointed upon diverse Feasts.

And to know what Lessons shall be read every day, look for y^e day of y^e ^mmonth in y^e Kalendar following, and there ye shall find y^e Chapters that shall be read for y^e Lessons both at Morning and Evening Prayer; Except onely y^e Moveable Feasts which are not in the Kalendar, and y^e Immoveable, where there is a blank left in y^e Column of Lessons; y^e proper Lessons for all which days are to be found in y^e Table of pper Lessons.

And note, That whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in y^e Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, That y^e Collect, Epistle, and Gospel appointed for the Sunday shall serve all y^e week after, where it is not in this Book otherwise ordered.

two

Proper

The 3rd page of the MS. Book commences with "The Order How the rest". The hole, through which the tape ran by which the MS. was annexed to the Transmiss, is quite apparent in this, and in every succeeding leaf of the MS. The hole is in the lower inner corner, and about a $\frac{1}{4}$ of an inch from the bottom of the leaf.

LESSONS

Proper ~~Lessons~~ to be read at Morning and Evening Prayer on y^e Sundays, and other Holyⁱ days throughout the year.

Lessons proper for Sundays.			Lent. Sunday. 6. 1 Lesson. 2 Lesson.	Mattins. Exod. 9. Matth. 26.	Evenfong. Exod. 10. Heb. 5. to v. 11.
Sundays of Advent. The first.	Mattins. Ifai. 1.	Evenfong. Ifai. 2.	Easter day. 1 Lesson. 2 Lesson.	Exod. 12. Rom. 6.	Exod. 14. A&T. 2. v. 22.
ii.	5.	24.	Sundays after Easter. The first.	Num. 16.	Num. 22.
iii.	25.	26.	ii.	23, 24.	25.
iv.	30.	32.	iii.	Deut. 4.	Deut. 5.
Sundays after Christmas. The first.	37.	38.	iv.	6.	7.
ii.	41.	43.	v.	8.	9.
Sundays after the Epiphany. The first.	44.	46.	Sunday after Ascension day.	12.	13.
ii.	51.	53.	Whitfunday. 1 Lesson.	Deut. 16. to v. 18.	Ifai. 11.
iii.	55.	56.	2 Lesson.	A&T. 10. v. 34.	A&T. 19. to v. 21.
iv.	57.	58.	Trinity Sunday. 1 Lesson.	Gen. 1.	Gen. 18.
v.	59.	64.	2 Lesson.	Matth. 3.	1 Joh. 5.
vi.	65.	66.	Sundays after Trinity. The first.	Josh. 10.	Josh. 23.
Septuagesima.	Gen. 1.	Gen. 2.	ii.	Jud. 4.	Jud. 5.
Sexagesima.	3.	6.	iii.	1 Sam. 2.	1 Sam. 3.
Quinquagesima.	9. 10 v. 20.	12.	iv.	12.	13.
Lent. First Sunday.	19. to v. 30.	22.	v.	15.	17.
ii.	27.	34.	vi.	2 Sam. 12.	2 Sam. 19.
iii.	39.	42.	vii.	21.	24.
iv.	43.	45.			
v.	Exod. 3.	Exod. 5.			

three

Sundays

The 4th page of the MS. Book commences with the word "Proper".

l. 33, col. 1. A blot occurs here.

Sundays after Trinity.	Mattins.	Evenfong.	Epiphany. 1. Lesson. 2. Lesson.	Mattins. Ifai. 60. Luk. 3. to v. 23.	Evenfong. Ifai. 49. Joh. 2. to v. 12.
viii.	1 Kings. 13.	1 Kings. 17.	Conversion of S. Paul.		
ix.	18.	19.	1. Lesson.	Wifd 5.	Wifd. 6.
x.	21.	22.	2. Lesson.	Acts 22. to v. 22.	Acts 26.
xi.	2 Kings. 5.	2 Kings 9.	Purification of the Virgin Mary.	Wifd. 9.	Wifd. 12.
xii.	10.	18.	S. Matthias.	19.	Ecclus. 1.
xiii.	19.	23.	Annunciaçon of our Lady.	Ecclus 2.	3.
xiv.	Jerem. 5.	Jerem. 22.	Wednesday be- fore Easter		
xv.	35.	36.	1. Lesson.	Hof. 13.	Hof. 14.
xvi.	Ezek. 2.	Ezek. 13.	2. Lesson.	Joh. 11. v. 45.	
xvii.	14.	18.	Thursday be- fore Easter		
xviii.	20.	24.	1. Lesson.	Dan. 9.	Jere. 31.
xix.	Dan: 3.	Dan. 6.	2. Lesson.	Joh. 13.	
xx.	Joel 2.	Micah 6.	Good Friday		
xxi.	Hab. 2.	Prov. 1.	1. Lesson.	Gen. 22. to v. 20.	Ifai. 53.
xxii.	Prov. 2.	3.	2. Lesson.	Joh. 18.	1 Pet. 2.
xxiii.	11.	12.	Easter Even.		
xxiv.	13.	14.	1. Lesson.	Zech. 9.	Exod. 13.
xxv.	15.	16.	2. Lesson.	Luk. 23. v. 50.	Heb. 4.
xxvi.	17.	19.	Munday in Easter week		
Lessons proper for Holy-days.			1. Lesson.	Exod. 16.	Exod. 17.
S. Andrew.	Mattins. Prov. 20.	Evenfong. Prov. 21.	2. Lesson.	Matth. 28.	Acts 3.
S. Thomas the Apostle.	23.	24.	Tuesday in Easter week		
Nativity of CHRIST.			1. Lesson.	Exod. 20.	Exod. 32.
1. Lesson.	Ifai. 9. to v. 8.	Ifai. 7. v. 10. to. v. 17.	2. Lesson.	Luk. 24. to v. 13.	1 Cor. 15.
2. Lesson.	Luke 2. to v. 15.	Titus. 3. v. 4. to v. 9.	S. Mark.	Ecclus. 4.	Ecclus. 5.
S. Stephen.	Prov. 28.	Ecclef. 4.	S. Philip and S. Jacob.		
1. Lesson.	Acts 6. v. 8.	Acts 7. v. 30.	1. Lesson.	7.	9.
2. Lesson.	& ch. 7. to v. 30.	to v. 55.	2. Lesson.	Joh. 1. v. 43.	
S. John.	Ecclef. 5.	Ecclef. 6.	Ascension day.		
1. Lesson.	Apoc. 1.	Apoc. 22.	1. Lesson.	Deut. 10.	2 Kings. 2.
2. Lesson.			2. Lesson.	Luk. 24. v. 44.	Eph. 4. to v. 17.
Innocents Day.	Jerem. 31. to v. 18.	Wifd. 1.	Munday in Whitsunweek		
Circumcision.			1. Lesson.	Gen. 11. to v. 10	Num. 11. v. 16, to v. 30.
1. Lesson.	Gen. 17.	Deut. 10. v. 12.	2. Lesson.	1 Cor. 12.	1 Cor. 14. to v. 26.
2. Lesson.	Rom. 2.	Colof. 2.			

four

Tuesday in Whitsun- week.	Mattins.	Evenfong.	S. James.	Mattins.	Evenfong.
1. Lesson.	1. Sam. 19.	Deut. 30.	S. Bartho- lomew.	Ecclus. 21.	Ecclus. 22.
2. Lesson.	v. 18. 1. Theff. 5.	1 John. 4. to v. 14.	S. Matthew.	24.	22.
	v. 12. to v. 24.		S. Michael.	Ecclus. 35.	Ecclus. 38.
S. Barnabas.			1. Lesson.	Gen. 32.	Dan. 10. v. 5.
1. Lesson.	Ecclus 10.	Ecclus. 12.	2. Lesson.	Aëts. 12. to v. 20.	Jude v. 6. to v. 16.
2. Lesson.	Aëts. 14.	Aëts. 15. to v. 36.	S. Luke.	Ecclus. 51.	Job. 1.
S. John Baptift.			S. Simon & S. Jude.	Job. 24, 25.	42.
1. Lesson.	Mal. 3.	Mal. 4.	All Saints		
2. Lesson.	Mat. 3.	Mat. 14. to v. 13	1. Lesson.	Wifd. 3. to v. 10.	Wifd. 5. to v. 17.
S. Peter.			2. Lesson.	Heb. 11. to v. 33. and ch. 12. to v. 7.	Apoc. 19. to v. 17.
1. Lesson.	Ecclus. 15.	Ecclus. 19.			
2. Lesson.	Aëts. 3.	Aëts. 4.			

Proper Pfalms on certain Days.

	Mattins.	Evenfong.
Chriftmas=day.	Pfal. 19.	89.
	45.	110.
	85.	132.
Afh=Wednesday.	6.	102.
	32.	130.
	38.	143.
Good=Friday.	22.	69.
	40.	88.
	54.	
Eafter=day.	2.	113.
	57.	114.
	111.	118.
Afcenfion=day.	8.	24.
	15.	47.
	21.	108.
Whit=Sunday.	48.	104.
	68.	145.

five

January

The Kalendar.

January hath xxxj. Days.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2	1	A	Kalend.	Circumcision of o ^r Lord			
	2	b	4. No.	Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
10	3	c	3. No.	3.	2.	4.	2.
	4	d	Pr. No.	5.	3.	6.	3.
19	5	e	Nonæ.	7.	4.	8.	4.
8	6	f	8 Id.	Epiphany of our Lord.			
	7	g	7 Id.	9.	5.	12.	5.
16	8	A	6 Id.	Lucian, Priest & Martyr.			
5	9	b	5 Id.	13.	6.	14.	6.
	10	c	4 Id.	15.	7.	16.	7.
	11	d	3 Id.	17.	8.	18.	8.
13	12	e	Pr. Id.	19.	9.	20.	9.
2	13	f	Idus.	21.	10.	22.	10.
	14	g	19 Kl. Febr.	23.	11.	24.	11.
10	15	A	18 Kl.	25.	12.	26.	12.
18	16	b	17 Kl.	27.	13.	28.	13.
	17	c	16 Kl.	29.	14.	30.	14.
	18	d	15 Kl.	31.	15.	32.	15.
15	19	e	14 Kl.	Prisca, Rom. Virg. & Mart.			
4	20	f	13 Kl.	33.	16.	34.	16.
	21	g	12 Kl.	35.	17.	37.	1. Cor. 1.
	22	A	11 Kl.	38.	18.	39.	2.
12	23	b	10 Kl.	40.	19.	41.	3.
	24	c	9 Kl.	42.	20.	43.	4.
9	25	d	8 Kl.	44.	21.	45.	5.
	26	e	7 Kl.	46.	22.	47.	6.
17	27	f	6 Kl.	Conversion of S. Paul.			
6	28	g	5 Kl.	48.	23.	49.	7.
	29	A	4 Kl.	50.	24.	Exod. 1.	8.
13	30	b	3 Kl.	Exod. 2.	25.	3.	9.
3	31	c	Prid. Kl.	4.	26.	5.	10.
				* 6.	27.	7.	11.
				8.	28.	9.	12.

Note, that * Exodus 6. is to be read onely to Verf. 14.

fEBRUARY.

The Kalendar.

February hath xxviij. Days.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.	Exod. 10.	Mark 1.	Exod. 11.	1 Cor. 13.
	2	e	4 No.		2.		14.
19	3	f	3 No.	12.	3.	13.	15.
8	4	g	Pr. No.	14.	4.	15.	16.
	5	A	Nonæ.	16.	5.	17.	2 Cor. 1.
16	6	b	8 Id.	18.	6.	19.	2.
5	7	c	7 Id.	20.	7.	21.	3.
	8	d	6 Id.	22.	8.	23.	4.
13	9	e	5 Id.	24.	9.	32.	5.
2	10	f	4 Id.	33.	10.	34.	6.
	11	g	3 Id.	Levit. 18.	11.	Levit. 19.	7.
10	12	A	Pr. Id.	20.	12.	26.	8.
	13	b	Idus.	Num. 11.	13.	Num. 12.	9.
18	14	c	16 Kl. Mart. Valentine, Bish. & Mart.	13.	14.	14.	10.
7	15	d	15 Kl.	16.	15.	17.	11.
	16	e	14 Kl.	20.	16.	21.	12.
15	17	f	13 Kl.	22.	Luc. 1. to 39.	23.	13.
4	18	g	12 Kl.	24.	1. 39.	25.	Galat. 1.
	19	A	11 Kl.	27.	2.	30.	2.
12	20	b	10 Kl.	31.	3.	32.	3.
1	21	c	9 Kl.	35.	4.	36.	4.
	22	d	8 Kl.	Deut. 1.	5.	Deut. 2.	5.
9	23	e	7 Kl.		3.	6.	6.
	24	f	6 Kl.		7.		Eph. 1.
17	25	g	5 Kl.	5.	8.	6.	2.
6	26	A	4 Kl.	7.	9.	8.	3.
	27	b	3 Kl.	9.	10.	10.	4.
14	28	c	Pr. Kl.	11.	11.	12.	5.
	29			13.	Matth. 7.	14.	Rom. 12.

March

Seven

The 8th page of the MS. Book commences with "The Kalendar."

The Kalendar.

March hath xxxj. Days.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
3	1	d	Kalend.	David Archb.of Menevia.	Deut. 15.	Luke 12.	Deut. 16.	Eph. 6.
	2	e	6 No.	Cedde or Chad, B.of Litch.	17.	13.	18.	Philip. 1.
11	3	f	5 No.		19.	14.	20.	2.
	4	g	4 No.		21.	15.	22.	3.
19	5	A	3 No.		24.	16.	25.	4.
8	6	b	Pr. No.		26.	17.	27.	Coloff. 1.
	7	c	Nonæ	Perpetua Mauritan. Mar.	28.	18.	29.	2.
16	8	d	8 Id.		30.	19.	31.	3.
5	9	e	7 Id.		32.	20.	33.	4.
	10	f	6 Id.		34.	21.	Josh. 1.	1 Thes. 1.
13	11	g	5 Id.		Josh. 2.	22.	3.	2.
2	12	A	4 Id.	Greg.M.B. of Rome, & C.	4.	23.	5.	3.
	13	b	3 Id.		6.	24.	7.	4.
10	14	c	Pr. Id.		8.	John 1.	9.	5.
	15	d	Idus.		10.	2.	23.	2 Thes. 1.
18	16	e	17 Kl. April.		24.	3.	Judg. 1.	2.
7	17	f	16 Kl.		Judg. 2.	4.	3.	3.
	18	g	15 Kl.	Edward K. of y ^e West-Sax.	4.	5.	5.	1 Tim. 1.
15	19	A	14 Kl.		6.	6.	7.	2, 3.
4	20	b	13 Kl.		8.	7.	9.	4.
	21	c	12 Kl.	Benediſt Abbot.	10.	8.	11.	5.
12	22	d	11 Kl.		12.	9.	13.	6.
1	23	e	10 Kl.		14.	10.	15.	2 Tim. 1.
	24	f	9 Kl.	Fast.	16.	11.	17.	2.
9	25	g	8 Kl.	Annunciacon of Mary.		12.		3.
	26	A	7 Kl.		18.	13.	19.	4.
17	27	b	6 Kl.		20.	14.	21.	Tit. 1.
6	28	c	5 Kl.		Ruth. 1.	15.	Ruth. 2.	2, 3.
	29	d	4 Kl.		3.	16.	4.	Philem.
14	30	e	3 Kl.		1 Sam. 1.	17.	1 Sam. 2.	Hebr. 1.
3	31	f	Pr. Kl.		3.	18.	4.	2.

APRILL

eight

The 9th page of the MS. Book commences with "The Kalendar."

(15)

The Kalendar.

April hath xxx. days.

The Moon hath xxix.

				Morning Prayer.		Evening Prayer.	
*g				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
xg		1	A Kalend.	1 Saml. 5.	John 19.	1 Sam. 6.	Hebr. 3.
A	11	2	b 4 No.	7.	20.	8.	4.
b		3	c 3 No.	Richard B. of Chichester.	9.	21.	10.
c	19	4	d Pr. No.	S. Ambrose Bish. of Milan.	11.	Acts. 1.	12.
d	8	5	e Nonæ		13.	2.	14.
e	16	6	f 8 Id.		15.	3.	16.
f	5	7	g 7 Id.		17.	4.	18.
g		8	A 6 Id.		19.	5.	20.
A	13	9	b 5 Id.		21.	6.	22.
b	2	10	c 4 Id.		23.	7.	24.
c		11	d 3 Id.		25.	8.	26.
d	10	12	e Pr. Id.		27.	9.	28.
e		13	f Idus.		29.	10.	30.
f	18	14	g 18 Kl. Maij.		31.	11.	2 Sam. 1.
g	7	15	A 17 Kl.	2 Sam. 2.	12.	3.	4.
A		16	b 16 Kl.	4.	13.	5.	5.
b	15	17	c 15 Kl.	6.	14.	7.	1 Pet. 1.
c	4	18	d 14 Kl.	8.	15.	9.	2.
d		19	e 13 Kl.	Alphege Archb. of Cant.	10.	16.	11.
e	12	20	f 12 Kl.		12.	17.	13.
f	1	21	g 11 Kl.		14.	18.	15.
g		22	A 10 Kl.		16.	19.	17.
A	9	23	b 9 Kl.	S. George, Martyr.	18.	20.	19.
b		24	c 8 Kl.		20.	21.	21.
c	17	25	d 7 Kl.	S. Mark Evang & Mart		22.	
d	6	26	e 6 Kl.		22.	23.	23.
e		27	f 5 Kl.		24.	24.	1 King. 1.
f	14	28	g 4 Kl.		1 King. 2.	25.	3.
g	3	29	A 3 Kl.		4.	26.	5.
A		30	b Pr. Kl.		6.	27.	7.

MAY.

nine

The Kalendar.

May hath xxxj. days.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2	1	b	Kalend.	S Philip, & S Jacob Apol		Jude.	
	2	c	6 Non.	(& Mart.	1 King. 8.	Aets 28.	1 King. 9.
19	3	d	5 No.	Invention of y ^e Crofs.	10.	Matth. 1.	11.
8	4	e	4 No.		12.	2.	13.
	5	f	3 No.		14.	3.	15.
16	6	g	Pr. No.	S. John Evang. ante port.	16.	4.	17.
5	7	A	Nonæ.	(Latin.	18.	5.	19.
	8	b	8 Id.		20.	6.	21.
13	9	c	7 Id.		22.	7.	2 King. 1.
2	10	d	6 Id.		2 King. 2.	8.	3.
	11	e	5 Id.		4.	9.	5.
10	12	f	4 Id.		6.	10.	7.
	13	g	3 Id.		8.	11.	9.
18	14	A	Pr. Id.		10.	12.	11.
7	15	b	Idus.		12.	13.	13.
	16	c	17 Kl. Junij.		14.	14.	15.
15	17	d	16 Kl.		16.	15.	17.
4	18	e	15 Kl.		18.	16.	19.
	19	f	14 Kl.	Dunstan, Archb. of Cant.	20.	17.	21.
12	20	g	13 Kl.		22.	18.	23.
1	21	A	12 Kl.		24.	19.	25.
	22	b	11 Kl.		Ezra. 1.	20.	Ezra. 3.
9	23	c	10 Kl.		4.	21.	5.
	24	d	9 Kl.		6.	22.	7.
17	25	e	8 Kl.	(Cant.	9.	23.	Nehe. 1.
6	26	f	7 Kl.	Augustin, first Archb. of	Nehe. 2.	24.	4.
	27	g	6 Kl.	Ven. Bede Presbyter	5.	25.	6.
14	28	A	5 Kl.		8.	26.	9.
3	29	b	4 Kl.	K. Charles II nat & ret	10.	27.	13.
	30	c	3 Kl.		Efther 1.	28.	Efther. 2.
11	31	d	Pr. Kl.		3.	Mark. 1.	4.

JUNE

ten

The 11th page of the MS. Book commences with "The Kalendar."

C

(17)

The Kalendar.

June hath xxx. days.

The Moon hath xxix.

				Morning Prayer.		Evening Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
	1	e	Kalend.	Nicomede Rom. Pr. & M.	Efther 5.	Mark 2.	Efther. 6.	1 Cor. 15.
19	2	f	4 No.		7.	3.	8.	16.
8	3	g	3 No.		9.	4.	Job. 1.	2 Cor. 1.
16	4	A	Pr. No.		Job 2.	5.	3.	2.
5	5	b	Nonæ.	Boniface B. of Mentz, & M.	4.	6.	5.	3.
	6	c	8 Id.		6.	7.	7.	4.
13	7	d	7 Id.		8.	8.	9.	5.
2	8	e	6 Id.		10.	9.	11.	6.
	9	f	5 Id.		12.	10.	13.	7.
10	10	g	4 Id.		14.	11.	15.	8.
	11	A	3 Id.	S. Barnabas Ap ^{ost.} & M.				
18	12	b	Pr. Id.		16.	12.	17, 18.	9.
7	13	c	Idus.		19.	13.	20.	10.
	14	d	18 Kl. Julij.		21.	14.	22.	11.
15	15	e	17 Kl.		23.	15.	24, 25.	12.
4	16	f	16 Kl.		26, 27.	16.	28.	13.
	17	g	15 Kl.	S. Alban, Martyr.	29.	Luke. 1.	30.	Gal. 1.
12	18	A	14 Kl.		31.	2.	32.	2.
1	19	b	13 Kl.	(W. Sax.	33.	3.	34.	3.
	20	c	12 Kl.	Transl. of Edw K. of the	35.	4.	36.	4.
9	21	d	11 Kl.		37.	5.	38.	5.
	22	e	10 Kl.		39.	6.	40.	6.
17	23	f	9 Kl.	Fast.	41.	7.	42.	Eph. 1.
6	24	g	8 Kl.	Nativ of S. John Bapt.	Prov. 1.			
	25	A	7 Kl.		Prov. 1.	8.	Prov. 2.	2.
4	26	b	6 Kl.		3.	9.	4.	3.
	27	c	5 Kl.		5.	10.	6.	4.
	28	d	4 Kl.	Fast.	7.	11.	8.	5.
1	29	e	3 Kl.	S. Peter Ap & Mari				
	30	f	Pr. Kl.		9.	12.	10.	6.

JULY

eleven

The 12th page of the MS. Book commences with "The Kalendar."
ll. 31, 32, 33, col. 6. The 1. 3. 5. are written upon 3. 5. 7.

The Kalendar.

July hath xxxj days.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
				Prov. 11.	Luke. 13.	Prov. 12.	Phil. 1.	
19	1	g	Kalend					
8	2	A	6 No.	Visitat. of y ^e Bl. V. Mary.	13.	14.	14.	2.
	3	b	5 No.		15.	15.	16.	3.
16	4	c	4 No.	Transl. of S. Martin. B. & C.	17.	16.	18.	4.
5	5	d	3 No.		19.	17.	20.	Coloss. 1.
	6	e	Pr. No.		21.	18.	22.	2.
13	7	f	Nonæ		23.	19.	24.	3.
2	8	g	8 Id.		25.	20.	26.	4.
	9	A	7 Id.		27.	21.	28.	1 Thess. 1.
10	10	b	6 Id.		29.	22.	31.	2.
	11	c	5 Id.	Eccles. 1.	23.	Eccles. 2.		3.
18	12	d	4 Id.		3.	24.	4.	4.
7	13	e	3 Id.		5.	John. 1.	6.	5.
	14	f	Pr. Id.		7.	2.	8.	2 Thess. 1.
15	15	g	Idus	Swithun, B. Winch. transl.	9.	3.	10.	2.
4	16	A	17 Kl. Aug.		11.	4.	12.	3.
	17	b	16 Kl.		Jer. 1.	5.	Jerem. 2.	1 Tim. 1.
12	18	c	15 Kl.		3.	6.	4.	2, 3.
	19	d	14 Kl.		5.	7.	6.	4.
	20	e	13 Kl.	Margaret, V. & M. Antioch.	7.	8.	8.	5.
9	21	f	12 Kl.	S. Mary Magdalen.	9.	9.	10.	6.
	22	g	11 Kl.		11.	10.	12.	2 Tim. 1.
17	23	A	10 Kl.		13.	11.	14.	2.
6	24	b	9 Kl.	Fast.	15.	12.	16.	3.
	25	c	8 Kl.	S. James Apos & M.		13.		4.
13	26	d	7 Kl.	S. Anne, Mother to y ^e Bl.	17.	14.	18.	Titus 1.
3	27	e	6 Kl.	(Virg. Mary.	19.	15.	20.	2, 3.
	28	f	5 Kl.		21.	16.	22.	Philem.
11	29	g	4 Kl.		23.	17.	24.	Heb. 1.
	30	A	3 Kl.		25.	18.	26.	2.
19	31	b	Pr. Kl.		27.	19.	28.	3.

August

twelve

The 13th page of the MS. Book commences with "The Kalendar."

The Kalendar.

August hath xxxj. days.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
8	1	c	Kalend.	Lammas day.	Jerem. 29.	John 20.	Jerem. 30.	Hebr. 4.
16	2	d	4 No.		31.	21.	32.	5.
5	3	e	3 No.		33.	Acts 1.	34.	6.
	4	f	Pr. No.		35.	2.	36.	7.
3	5	g	Nonæ.		37.	3.	38.	8.
2	6	A	8 Id.	Transfigur. of our Lord.	39.	4.	40.	9.
	7	b	7 Id.	Name of Jesus.	41.	5.	42.	10.
10	8	c	6 Id.		43.	6.	44.	11.
	9	d	5 Id.	(Rome, & M.	45, 46.	7.	47.	12.
18	10	e	4 Id.	S. Laurence Archdeacon of	48.	8.	49.	13.
7	11	f	3 Id.		50.	9.	51.	Jam. 1.
	12	g	Pr. Id.		52.	10.	Lam. 1.	2.
15	13	A	Idus.		Lam. 2.	11.	3.	3.
4	14	b	19 Kl. Sept.		4.	12.	5.	4.
	15	c	18 Kl.		Ezek. 2.	13.	Ezek. 3.	5.
12	16	d	17 Kl.		6.	14.	7.	1 Pet. 1.
1	17	e	16 Kl.		13.	15.	14.	2.
	18	f	15 Kl.		18.	16.	33.	3.
9	19	g	14 Kl.		34.	17.	Dan. 1.	4.
	20	A	13 Kl.		Dan. 2.	18.	3.	5.
17	21	b	12 Kl.		4.	19.	5.	2 Pet. 1.
6	22	c	11 Kl.		6.	20.	7.	2.
	23	d	10 Kl.	Fast.	8.	21.	9.	3.
14	24	e	9 Kl.	S. Bartholomew Ap. & M.		22.		1 Joh. 1.
3	25	f	8 Kl.		10.	23.	11.	2.
	26	g	7 Kl.		12.	24.	Hof. 1.	3.
11	27	A	6 Kl.		Hof. 2, 3.	25.	4.	4.
	28	b	5 Kl.	S. Augustin, B. of Hippo. C. & D.	5, 6.	26.	7.	5.
19	29	c	4 Kl.	Beheading of S. John Bapt.	8.	27.	9.	2, 3 John.
8	30	d	3 Kl.		10.	28.	11.	Jude.
	31	e	Pr. Kal.		12.	Matth. 1.	13.	Rom. 1.

September

thirteen

The 14th page of the MS. Book commences with "The Kalendar."

l. 22. col. 9. A blot occurs immediately after "1 Pet. 1."

The Kalendar.

September hath xxx. days.

The Moon hath xxix.

				Morning Prayer.		Evening Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
16	1	f	Kalend	Giles, Abbot & Confess.	Hof. 14.	Matth. 2.	Joel. 1.	Rom. 2.
5	2	g	4 No.		Joel. 2.	3.	3.	3.
	3	A	3 No.		Amos. 1.	4.	Amos. 2.	4.
13	4	b	Pr. No.		3.	5.	4.	5.
2	5	c	Nona		5.	6.	6.	6.
	6	d	8 Id.		7.	7.	8.	7.
10	7	e	7 Id.	Enurchus Bish. of Orleans.	9.	8.	Obadiah.	8.
	8	f	6 Id.	Nativity of y ^e Bl. V. Mary.	Jonah. 1.	9.	Jon. 2, 3.	9.
18	9	g	5 Id.		4.	10.	Mich. 1.	10.
7	10	A	4 Id.		Mich. 2.	11.	3.	11.
	11	b	3 Id.		4.	12.	5.	12.
15	12	c	Pr. Id.		6.	13.	7.	13.
4	13	d	Idus		Nah. 1.	14.	Nah. 2.	14.
	14	e	18 Kl. Octob.	Holy-Cross day.	3.	15.	Hab. 1.	15.
12	15	f	17 Kl.		Hab. 2.	16.	3.	16.
1	16	g	16 Kl.		Zeph. 1.	17.	Zeph. 2.	1 Cor. 1.
	17	A	15 Kl.	Lambert, Bish. & Mart.	3.	18.	Hag. 1.	2.
9	18	b	14 Kl.		Hagg. 2.	19.	Zech. 1.	3.
	19	c	13 Kl.		Zech. 2, 3.	20.	4, 5.	4.
17	20	d	12 Kl.	Fast.	6.	21.	7.	5.
6	21	e	11 Kl.	S. Matthew Ap. Ev. & Mal.		22.		6.
	22	f	10 Kl.		8.	23.	9.	7.
14	23	g	9 Kl.		10.	24.	11.	8.
3	24	A	8 Kl.		12.	25.	13.	9.
	25	b	7 Kl.		14.	26.	Mal. 1.	10.
11	26	c	6 Kl.	S. Cyprian, Archbish. of	Mal. 2.	27.	3.	11.
19	27	d	5 Kl.	(Carth. & M.	4.	28.	Tob. 1.	12.
	28	e	4 Kl.		Tob. 2.	Mark 1.	3.	13.
8	29	f	3 Kl.	S. Michael, & all Angels.		2.		14.
	30	g	Pr. Kl.	S. Jeron, Pr. Conf. & Doct.	4.	3.	6.	15.

October

fourteen

The 15th page of the MS. Book commences with "The Kalendar."

(21)

The Kalendar.

October hath xxxj. days.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	1	A	Kaleel	Remigius, Bish. of Rhemes.	Tobit. 7.	Mark. 4.	Tobit. 8.
5	2	b	6 No.		9.	5.	10.
13	3	c	5 No.		11.	6.	12.
2	4	d	4 No.		13.	7.	14.
	5	e	3 No.		Judeth 1.	8.	Judeth 2.
10	6	f	Pr. No.	Faith, Virg. & Mart.	3.	9.	4.
	7	g	Nonæ.		5.	10.	6.
18	8	A	8 Id.		7.	11.	8.
7	9	b	7 Id.	S. Denys Areop. B. & M.	9.	12.	10.
	10	c	6 Id.		11.	13.	12.
15	11	d	5 Id.		13.	14.	14.
4	12	e	4 Id.		15.	15.	16.
	13	f	3 Id.	Transl. of K. Edward Conf.	Wid. 1.	16.	Wid. 2.
12	14	g	Pr. Id.		3.	Lucas 10 39.	4.
1	15	A	Idus		5.	1. 39.	6.
	16	b	17 Kl. Novem.		7.	2.	8.
9	17	c	16 Kl.	Etheldred Virg.	9.	3.	10.
	18	d	15 Kl.	S. Luke Evang.		4.	
17	19	e	14 Kl.		11.	5.	12.
6	20	f	13 Kl.		13.	6.	14.
	21	g	12 Kl.		15.	7.	16.
14	22	A	11 Kl.		17.	8.	18.
3	23	b	10 Kl.		19.	9.	Ecclus. 1.
	24	c	9 Kl.		Ecclus. 2.	10.	3.
11	25	d	8 Kl.	Crispin Mart.	4.	11.	5.
	26	e	7 Kl.		6.	12.	7.
19	27	f	6 Kl.	Fast.	8.	13.	9.
8	28	g	5 Kl.	S. Simon & S. Jude Ap.		14.	
	29	A	4 Kl.	(& M.	10.	15.	11.
16	30	b	3 Kl.		12.	16.	13.
5	31	c	Pr. Kl.	Fast.	14.	17.	15.

November

fifteen

The 16th page of the MS. Book commences with "The Kalendar."
l. 38. "thirteen" converted into "fifteen".

The Kalendar.

November hath xxx. days.

The Moon hath xxix.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.	All Saints day.			
13	2	e	4 No.	Ecclus. 16.	Luk. 18.	Ecclus. 17.	Coloff. 2.
2	3	f	3 No.	18.	19.	19.	3.
	4	g	Pr. No.	20.	20.	21.	4.
10	5	A	Nonæ.	22.	21.	23.	1 Theff. 1.
	6	b	8 Id.	24.	22.	(a) 25.	2.
18	7	c	7 Id.	27.	23.	28.	3.
7	8	d	6 Id.	29.	24.	(b) 30.	4.
	9	e	5 Id.	31.	John 1.	32.	5.
15	10	f	4 Id.	33.	2.	34.	2 Theff. 1.
4	11	g	3 Id.	35.	3.	36.	2.
	12	A	Pr. Id.	37.	4.	38.	3.
12	13	b	Idus	39.	5.	40.	1 Tim. 1.
1	14	c	18 Kl. Decem.	41.	6.	42.	2, 3.
	15	d	17 Kl.	43.	7.	44.	4.
9	16	e	16 Kl.	45.	8.	(c) 46.	5.
	17	f	15 Kl.	47.	9.	48.	6.
17	18	g	14 Kl.	49.	10.	50.	2 Tim. 1.
6	19	A	13 Kl.	51.	11.	Baruch 1.	2.
	20	b	12 Kl.	Baruch 2.	12.	3.	3.
14	21	c	11 Kl.	4.	13.	5.	4.
3	22	d	10 Kl.	6.	14.	Hift. of Sufan.	Titus 1.
	23	e	9 Kl.	S. Clement 1. B. of R. & M.	Bel & y ^e Drago ^a 15.	Isaiah 1.	2, 3.
11	24	f	8 Kl.	Isaiah 2.	16.	3.	Philem.
19	25	g	7 Kl.	Catherine Virgin & Mart.	4.	17.	5.
	26	A	6 Kl.		6.	18.	7.
8	27	b	5 Kl.		8.	19.	9.
	28	c	4 Kl.		10.	20.	11.
16	29	d	3 Kl.	Fast.	12.	21.	13.
5	30	e	Pr. Kl.	S. Andrew Ap & Mart	Acts 1.		
		No	te, that (a) Ecclus. 25. is to be read onely to	verf. 13. and	Ecclus	30. onely to	verf. 18.
		and (c) Ecclus	46. only to verf. 20.		18.		

December

sixteen

The 17th page of the MS. Book commences with "The Kalendar."

l. 39. "fourteen" converted into "sixteen".

The Kalendar.

December hath xxxj. days.

The Moon hath xxx.

				Morning Prayer.		Evening Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	f	Kalend	Isaiah 14.	Acts 2.	Isaiah. 15.	Hebr. 7.
13	2	g	4 No.	16.	3.	17.	8.
2	3	A	3 No.	18.	4.	19.	9.
10	4	b	Pr. No.	20, 21.	5.	22.	10.
	5	c	Nonæ	23.	6.	24.	11.
18	6	d	8 Id.	Nicolas B. of Myrain Lycia.	25. 7. to v. 30.	26.	12.
7	7	e	7 Id.	27.	7. 30.	28.	13.
	8	f	6 Id.	Concept. of y ^e B. V. Mary.	29.	30.	James 1.
15	9	g	5 Id.	31.	9.	32.	2.
4	10	A	4 Id.	33.	10.	34.	3.
	11	b	3 Id.	35.	11.	36.	4.
12	12	c	Pr. Id.	37.	12.	38.	5.
1	13	d	Idus	Lucy Virg & Martyr.	39.	40.	1 Pet. 1.
	14	e	19 Kl. Janus.	41.	14.	42.	2.
9	15	f	18 Kl.	43.	15.	44.	3.
	16	g	17 Kl.	45.	16.	46.	4.
17	17	A	16 Kl.	47.	17.	48.	5.
6	18	b	15 Kl.	49.	18.	50.	2 Peter. 1.
	19	c	14 Kl.	51.	19.	52.	2.
14	20	d	13 Kl.	Fast.	53.	54.	3.
3	21	e	12 Kl.	S. Thomas Apott & M.	21.	1 John. 1.	
	22	f	11 Kl.	55.	22.	56.	2.
11	23	g	10 Kl.	57.	23.	58.	3.
	24	A	9 Kl.	Fast.	59.	60.	4.
19	25	b	8 Kl.	Christmas day.			
8	26	c	7 Kl.	S. Stephen y ^e first M.			
	27	d	6 Kl.	S. John Apott. & Evan			
16	28	e	5 Kl.	Innocents day.	25.		5.
5	29	f	4 Kl.	61.	26.	62.	2 John.
	30	g	3 Kl.	63.	27.	64.	3 John.
13	31	A	Pr. Kl.	Silvester Bish. of Rome.	65.	66.	Jude.

Tables

seventeen

The 18th page of the MS. Book commences with "The Kalendar."
(24)

TABLES & RULES

For the

Moveable, and immoveable Feasts;

Together with the ^dDays of Fasting and Abstinence,
through the whole year.

Rules to know when the Moveable Feasts,
and Holi days begin.

E After-^dDay (on which the rest depend) is always y^e first
Sunday after the first full Moon, which happens next
after y^e One and twentieth day of March. And, if the ^Ffull
Moon happens upon a Sunday, Easter-day is y^e Sunday after.

Advent-Sunday is always y^e nearest Sunday to y^e Feast of
S. Andrew, whether before or after.

Septuagesima, Sexagesima, Quinquagesima, Quadragesima.	{ Sunday is {	<table border="0"> <tr><td>Nine</td></tr> <tr><td>Eight,</td></tr> <tr><td>Seven</td></tr> <tr><td>Six.</td></tr> </table>	Nine	Eight,	Seven	Six.	{ weeks ^{before} after Easter.
Nine							
Eight,							
Seven							
Six.							

Rogation-Sunday, Ascension-day, Whitfunday, Trinity-Sunday	{ is {	<table border="0"> <tr><td>Five weeks</td></tr> <tr><td>Forty days,</td></tr> <tr><td>Seven weeks,</td></tr> <tr><td>Eight weeks</td></tr> </table>	Five weeks	Forty days,	Seven weeks,	Eight weeks	{ after Easter.
Five weeks							
Forty days,							
Seven weeks,							
Eight weeks							

A

eighteen

The 19th page of the MS. Book commences with "TABLES & RULES".

l. 7. The "i" in "Holi days," is written upon "y."

A Table of all y^e Feasts that are to be observed
in y^e Church of England through y^e year.

All Sundays in y^e year.

**S^t Matthias y^e A
Apostle.
The Annunciation of
y^e blessed virgin.**

The days of y^e
Feasts of

The Circumcision of o^r Lord Jesus
Christ.
The Epiphany.
The Conversion of St. Paul.
The Purification of y^e Blessed Virgin.
S. Mark y^e Evangelist.
S. Philip and S. Jacob y^e Apostles.
The Ascension of o^r Lord Jesus
Christ.
S. Barnabas.
The Nativity of S. John Baptist.
S. Peter y^e Apostle.
S. James y^e Apostle.
S. Bartholomew y^e Apostle.
S. Matthew y^e Apostle.
S. Michael and all Angels.
S. Luke y^e Evangelist.
S. Simon and S. Jude y^e Apostles.
All Saints.
S. Andrew y^e Apostle.
S. Thomas y^e Apostle.
The Nativity of o^r Lord.
S. Stephen y^e Martyr.
S. John y^e Evangelist.
The Holy Innocents.

Monday {
and { **in** Easter-week.
Tuesday **in**

Monday { **in** Whitfun week.
and {
Tuesday **in**

The 20th page of the MS. Book commences with the words "A Table of all y^e Feasts".
In margin. The words **S^t Matthias**, &c., that are printed in Albion type, have
been written in the margin of the MS. Book, and outside the ruled line.

A Table of y^e Vigils, Faſts, & days of Abſtinance, to be
obſerved in y^e year.

The Evens or Vigils before	{	The Nativity of o ^r Lord.	The Evens or Vigils before	{	S. Peter.
		The Purification of y ^e Bl. Virgin Mary.			S. James.
		The Annunciation of y ^e Bleſſed Virgin.			S. Bartholomew.
		Eaſter-day. ●			S. Matthew.
		Aſcenſion-day.			S. Simon & ^{S.} Jude.
		Pentecoſt.			S. Andrew.
		S. Matthias.			S. Thomas.
		S. John Baptiſt.			All Saints.

Note, that if any of theſe Feaſt-days fall upon a Munday,
then y^e Vigil or Faſt-day ſhall be kept upon y^e Saturday,
and not upon y^e Sunday next before it.

nineteen

Days

The whole of the above letter-press is upon the 20th page of the MS. Book, immediately after the
text of p. 26 of this publication.

The foregoing Kalendar and Tables were repealed by stat. 21 and 22 Geo. III. c. 48. s. 3. (Ir.), which enacted that all such Statutes made in England or Great Britain as concerned the stile or calendar should be accepted, used and executed in Ireland. This enactment referred to stat. 24 Geo. II. c. 23.; which, after reciting that the legal supputation of the year of our Lord, in England, according to which the year began on the twenty-fifth day of March, had been found by experience to be attended with divers inconveniences, not only as it differed from the usage of neighbouring nations, but also from the legal method of computation in Scotland, and from the common usage throughout the whole kingdom, and that thereby frequent mistakes were occasioned in the dates of deeds, and other writings, and disputes arose therefrom: that the Calendar then in use, commonly called the Julian Calendar, had been discovered to be erroneous, by means whereof the Vernal or Spring Equinox, which at the time of the General Council of Nice, in the year of our Lord three hundred and twenty-five, happened on or about the twenty-first day of March, then happened on the ninth or tenth day of the same month; and that that error was still increasing, and if not remedied, would, in process of time, occasion the several equinoxes and solstices to fall at very different times

in the civil year from what they formerly did, which might tend to mislead persons ignorant of such alteration: that a method of correcting the Calendar in such manner, as that the equinoxes and solstices might for the future fall nearly on the same nominal days, on which the same happened at the time of the said General Council, had been received and established, and was then generally practised by almost all other nations of Europe: and that it would be of general convenience to merchants, and other persons corresponding with other nations and countries, and tend to prevent mistakes and disputes in or concerning the dates of letters, and accounts, if the like correction were received and established in His Majesty's dominions:—enacted, by sect. 1., that the said supputation, according to which the year of our Lord began on the twenty-fifth day of March, should not be made use of from and after the last day of December one thousand seven hundred and fifty-one; and that the first day of January next following the said last day of December, should be reckoned, taken, deemed and accounted to be the first day of the year of our Lord one thousand seven hundred and fifty-two; and the first day of January, which should happen next after the first said day of January one thousand seven hundred and fifty-two, should be reckoned, taken, deemed and accounted to be the first day of the year of our Lord one thousand seven hundred and fifty-three; and so on, from time to time, the first day of January in every year, which should happen in time then to come, should be reckoned, taken, deemed and accounted to be the first day of the year; and that each new year should accordingly commence, and begin to be reckoned, from the first day of every such month of January next preceding the twenty-fifth day of March, on which such year would, according to the then present supputation, have begun or commenced; and, that from and after the first day of January one thousand seven hundred and fifty-two, the several days of each month should go on, and be reckoned and numbered in the same order; and the Feast of Easter, and other moveable Feasts thereon depending, should be ascertained according to the same method as they then were, until the second day of September in the said year one thousand seven hundred and fifty-two inclusive; and that the natural day next immediately following the said second day of September, should be called, reckoned and accounted to be the fourteenth day of September, omitting for that time only the eleven intermediate nominal days of the common Calendar; and that the several natural days, which should follow and succeed next after the said fourteenth day of September, should be respectively called, reckoned and numbered forwards in numerical order from the said fourteenth day of September, according to the order and succession of days used in the then present Calendar; and that all acts, deeds, writings, notes and other instruments of what

nature or kind soever, whether ecclesiastical or civil, public or private, which should be made, executed or signed, upon or after the said first day of January one thousand seven hundred and fifty-two, should bear date according to the said new method of supputation, and that the two fixed terms of St. Hilary and St. Michael, in that part of Great Britain called England, and also the Courts of General Quarter-Sessions and General Sessions of the Peace, and all other Courts of what nature or kind soever, whether civil, criminal or ecclesiastical, and all meetings and assemblies of any bodies politic or corporate, either for the election of any officers or members thereof, or for any such officers entering upon the execution of their respective offices, or for any other purpose whatsoever, which by any law, statute, charter, custom or usage within this kingdom, or within any other of the dominions or countries subject or belonging to the Crown of Great Britain, were to be holden and kept on any fixed or certain day of any month, or on any day depending upon the beginning, or any certain day of any month (except such Courts as were usually holden or kept with any fairs or marts) should, from time to time, from and after the said second day of September, be holden and kept upon or according to the same respective nominal days and times, whereon or according to which the same were then to be holden, but which should be computed according to the said new method of numbering and reckoning the days of the Calendar as aforesaid; that is to say, eleven days sooner than the respective days whereon the same were then holden and kept: and, by sect. 2., for the continuing and preserving the Calendar or method of reckoning, and computing the days of the year in the same regular course, as near as might be, in all times then coming, it enacted, that the several years of our Lord, one thousand eight hundred, one thousand nine hundred, two thousand one hundred, two thousand two hundred, two thousand three hundred, or any other hundredth years of our Lord, which should happen in time then to come, except only every fourth hundredth year of our Lord, whereof the year of our Lord two thousand should be the first, should not be esteemed or taken to be Bissextile or Leap Years, but should be taken to be common years, consisting of three hundred and sixty-five days, and no more; and that the years of our Lord two thousand, two thousand four hundred, two thousand eight hundred, and every other fourth hundredth year of our Lord, from the said year of our Lord two thousand inclusive, and also all other years of our Lord, which by the then present supputation were esteemed to be Bissextile or Leap Years, should for the future, and in all times then to come, be esteemed and taken to be Bissextile or Leap years, consisting of three hundred and sixty-six days, in the same sort and manner as was then used with respect to every fourth year of our Lord.

By the same statute, sect. 3., after reciting that, according to the then rule prefixed to the Book of Common Prayer of the Church of England, Easter-day was always the first Sunday after the first Full Moon which then happened the next after the one and twentieth day of March, and if the Full Moon happened upon a Sunday, Easter-day was the Sunday after; which rule was made in conformity to the Decree of the said General Council of Nice, for the celebration of the said Feast of Easter; and that the method of computing the Full Moons then used in the Church of England, and according to which the Table to find Easter for ever, prefixed to the said Book of Common Prayer, was formed, was by process of time become considerably erroneous; and that a Calendar, and also certain Tables and Rules for the fixing the true time of the celebration of the said Feast of Easter, and the finding the times of the Full Moons on which the same depended, so as the same should agree as nearly as might be with the Decree of the said General Council, and also with the practice of foreign countries, had been prepared, and were thereunto annexed [and for which vide post, 33—56.]: it was enacted, that the said Feast of Easter, or any of the moveable feasts thereon depending, should, from and after the said second day of September, be no longer kept or observed in that part of Great Britain called England, or in any other the dominions* or countries subject or belonging to the Crown of Great Britain, according to the said method of supputation then used, or the said Table prefixed to the said Book of Common Prayer; and that the said Table, and also the column of Golden Numbers, as they were then prefixed to the respective days of the month in the said Calendar, should be left out in all future editions of the said Book of Common Prayer; and that the said new Calendar, Tables, and Rules, thereunto annexed, should be prefixed to all such future editions of the said Book, in the room and stead thereof; and that from and after the said second day of September, all and every the fixed Feast-days, Holy-days, and Fast-days, which were then kept and observed by the Church of England, and also the several solemn days of Thanksgiving, and of Fasting and Humiliation, which by virtue of any Act of Parliament then in being, were, from time to time, to be kept and observed, should be kept and observed on the respective days marked for the celebration of the same in the said new Calendar; that is to say, on the same respective nominal days on which the same were then kept and observed; but which according to the alteration by the Act intended to be made as aforesaid, would hap-

* *Any other the dominions*:—In consequence of these words, the Calendar was in practice changed in Ireland at the same time as in England; but the alteration not having been made or adopted by the Irish Parliament was illegal; and Stat. 21 & 22 Geo. III. c. 48. s. 3. (Ir.) was passed after a thirty years' unauthorized use in Ireland of the new Calendar.

pen eleven days sooner than the same then did; and that the said Feast of Easter, and all other moveable Feasts thereon depending, should, from time to time, be observed and celebrated according to the said new Calendar, Tables and Rules thereunto annexed, in that part of Great Britain called England, and in all the dominions and countries aforesaid, wherein the Liturgy of the Church of England then was, or thereafter should be used; and that the two moveable terms of Easter and Trinity, and all Courts of what nature or kind soever, and all meetings and assemblies of any bodies politic or corporate, and all markets, fairs and marts, and Courts thereunto belonging, which by any law, statute, charter, custom or usage were appointed, used or accustomed to be holden and kept at any moveable time or times depending upon the time of Easter, or any other such moveable Feast as aforesaid, should, from time to time, from and after the said second day of September, be holden and kept on such days and times whereon the same should respectively happen or fall, according to the happening or falling of the said Feast of Easter, or such other moveable Feasts as aforesaid, to be computed according to the said new Calendar, Tables and Rules: and by sect. 4. it was enacted, that the holding and keeping of all markets, fairs and marts, whether for the sale of goods or cattle, or for the hiring of servants, or for any other purpose, which were either fixed to certain nominal days of the month, or depending upon the beginning, or any certain day of any month, and all Courts incident or belonging to, or usually holden or kept with any such fairs or marts, fixed to such certain times as aforesaid, should not, from the said second day of September, be continued upon, or according to the nominal days of the month, or the time of the beginning of any month, to be computed according to the said new Calendar, but that from and after the said second day of September, all such markets, fairs and marts as aforesaid, and all Courts incident or belonging thereto, should be holden and kept upon, or according to the same natural days, upon or according to which the same should have been so kept or holden, in case the Act had not been made; that is to say, eleven days later than the same would have happened, according to the nominal days of the said new supputation of time, by which the commencement of each month, and the nominal days thereof, were anticipated or brought forward, by the space of eleven days.

The same statute, sect. 5., after reciting that, according to divers customs, prescriptions and usages, in certain places within this kingdom, certain lands and grounds were, on particular nominal days and times in the year, to be opened for common of pasture, and other purposes; and at other times, the owners and occupiers of such lands and grounds had a right to inclose or shut up the same, for their own private use; that there was, in many other instances, a temporary and

distinct property and right vested in different persons, in and to many such lands and grounds, according to certain nominal days and times in the year; and that the anticipating or bringing forward the said nominal days and times, by the space of eleven days, according to the said new method of supputation, might be attended with many inconveniences; enacted, that nothing in the Act contained should extend, or be construed to extend, to accelerate or anticipate the days or times for the opening, inclosing or shutting up any such lands or grounds as aforesaid, or the days or times on which any such temporary or distinct property or right in or to any such lands or grounds as aforesaid was to commence; but that all such lands and grounds as aforesaid should, from and after the said second day of September, be, from time to time, respectively opened, inclosed or shut up, and such temporary and distinct property and right in any such lands and grounds as aforesaid, should commence and begin upon the same natural days and times on which the same should have been so respectively opened, inclosed or shut up, or would have commenced or begun, in case the Act had not been made; that is to say, eleven days later than the same would have happened, according to the said new account and supputation of time, so to begin on the said fourteenth day of September: and sect. 6. enacted, inter alia, that nothing contained in the Act should extend, or be construed to extend, to accelerate or anticipate the time of payment of any rent or rents, annuity or annuities, or sum or sums of money whatsoever, which should become payable by virtue or in consequence of any custom, usage, lease, deed, writing, bond, note, contract or other agreement whatsoever, then subsisting, or which should be made, signed, sealed or entered into, at any time before the said fourteenth day of September, or which should become payable by virtue of any Act of Parliament then in force, or which should be made before the said fourteenth day of September, or the time of doing any matter or thing directed or required by any such Act or Acts of Parliament to be done in relation thereto; or the time of the commencement, expiration or determination of any lease or demise, or other contract or agreement; or of the accepting, surrendering or delivering up the possession of any lands, tenements or hereditaments; or the commencement, expiration or determination of any annuity or rent; or to accelerate the payment of, or increase the interest of, any such sum of money which should become payable as aforesaid; or of any grant for any term of years, of what nature or kind soever, by virtue or in consequence of any such deed, writing, contract or agreement.

The following are the Calendar, Tables, and Rules referred to by the third section of this Statute (ante, 30.) as annexed to the Act, and have been collated by the Editor and his learned friend, Mr. Berrey, with the Statute Roll at the House of Lords.

The new Calendar, Tables and Rules, mentioned and referred to in the Act, for regulating the Commencement of the Year and for correcting the Calendar now in use.

The Calendar with the Table of Lessons.

January hath 31 Days

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. A.	Calendæ.	Circumcision of our Lord.	Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
2. b.	4. Non.		3.	2.	4.	2.
3. c.	3. Non.		5.	3.	6.	3.
4. d.	Prid. Non.		7.	4.	8.	4.
5. e.	Nonæ.					
6. f.	8. Id.	Epiphany of our Lord.	9.	5.	12.	5.
7. g.	7. Id.		13.	6.	14.	6.
8. A.	6. Id.	Lucian, Priest & Mart.	15.	7.	16.	7.
9. b.	5. Id.		17.	8.	18.	8.
10. c.	4. Id.		19.	9.	20.	9.
11. d.	3. Id.		21.	10.	22.	10.
12. e.	pr. Id.		23.	11.	24.	11.
13. f.	Idus.	Hilary, Bish. & Confes.	25.	12.	26.	12.
14. g.	19. Cal. Feb.		27.	13.	28.	13.
15. A.	18. Cal.		29.	14.	30.	14.
16. b.	17. Cal.		31.	15.	32.	15.
17. c.	16. Cal.		33.	16.	34.	16.
18. d.	15. Cal.	Prisca, Rom. Virg. & M.	35.	17.	37.	1 Cor. 1.
19. e.	14. Cal.		38.	18.	39.	2.
20. f.	13. Cal.	Fabian, B. of Rome, M.	40.	19.	41.	3.
21. g.	12. Cal.	Agnes, Rom. Virg. & M.	42.	20.	43.	4.
22. A.	11. Cal.	Vincent, Span. Deac. M.	44.	21.	45.	5.
23. b.	10. Cal.		46.	22.	47.	6.
24. c.	9. Cal.					
25. d.	8. Cal.	Conversion of S. Paul.	48.	23.	49.	7.
26. e.	7. Cal.		50.	24.	Exod. 1.	8.
27. f.	6. Cal.		Exod. 2.	25.	3.	9.
28. g.	5. Cal.		4.	26.	5.	10.
29. A.	4. Cal.		† 6.	27.	7.	11.
30. b.	3. Cal.	K. Charles Martyrdom.	8.	28.	9.	12.
31. c.	Pr. Cal.					

Note, that † Exodus VI. is to be read only to verse 14.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1	A	<i>Circumcision.</i>	1	A	<i>Calendæ</i>
6	f	<i>Epiphany.</i>	6	f	<i>8 Id.</i>
8	A	<i>Lucian, P. & M.</i>	8	A	<i>6 Id.</i>
13	f	<i>Hilary, B. & C.</i>	13	f	<i>Idus</i>
18	d	<i>Prisca, V. & M.</i>	18	d	<i>15 Cal.</i>
20	f	<i>Fabian, B. & M.</i>	20	f	<i>13 Cal.</i>
21	g	<i>Agnes, V. & M.</i>	21	g	<i>12 Cal.</i>
22	A	<i>Vincent, Mart.</i>	22	A	<i>11 Cal.</i>
25	d	<i>Con. of S. Paul.</i>	25	d	<i>8 Cal.</i>
30	b	<i>K. Charles, M.</i>	30	b	<i>3 Cal.</i>
					<i>Circumcision of our Lord.</i>
					<i>Epiphany of our Lord.</i>
					<i>Lucian, Priest and Martyr.</i>
					<i>Hilary, Bishop and Confessor.</i>
					<i>Prisca, Rom. Virg. and Mart.</i>
					<i>Fabian, Bp. of Rome and Mart.</i>
					<i>Agnes, Rom. Virg. and Mart.</i>
					<i>Vincent, Span. D. and Mart.</i>
					<i>Conversion of St. Paul.</i>
					<i>King Charles, Martyr.</i>

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

February hath 28 days.
And in every Leap Year 29 days.

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. d.	Calendæ.	Fast.	Exod. 10.	Mark 1.	Exod. 11.	1. Cor. 13.
2. e.	4. Non.	Purification of Mary		2.		14.
3. f.	3. Non.	Blasius, Bish. & Mart.	12.	3.	13.	15.
4. g.	Pr. Non.		14.	4.	15.	16.
5. A.	Nonæ.	Agatha, Sicilian V. & M.	16.	5.	17.	2. Cor. 1.
6. b.	8. Id.		18.	6.	19.	2.
7. c.	7. Id.		20.	7.	21.	3.
8. d.	6. Id.		22.	8.	23.	4.
9. e.	5. Id.		24.	9.	32.	5.
10. f.	4. Id.		33.	10.	34.	6.
11. g.	3. Id.		Levit. 18.	11.	Levit. 19.	7.
12. A.	Pr. Id.		20.	12.	26.	8.
13. b.	Idus.		Num. 11.	13.	Num. 12.	9.
14. c.	16. Cal. Mar.	Valentine, Bish. & Mart.	13.	14.	14.	10.
15. d.	15. Cal.		16.	15.	17.	11.
16. e.	14. Cal.		20.	16.	21.	12.
17. f.	13. Cal.		22.	Lu. 1 to 39.	23.	13.
18. g.	12. Cal.		24.	1. 39.	25.	Galat. 1.
19. A.	11. Cal.		27.	2.	30.	2.
20. b.	10. Cal.		31.	3.	32.	3.
21. c.	9. Cal.		35.	4.	36.	4.
22. d.	8. Cal.		Deut. 1.	5.	Deut. 2.	5.
23. e.	7. Cal.	Fast.	3.	6.	4.	6.
24. f.	6. Cal.	S. Matthias, Ap. & Mart.		7.		Ephes. 1.
25. g.	5. Cal.		5.	8.	6.	2.
26. A.	4. Cal.		7.	9.	8.	3.
27. b.	3. Cal.		9.	10.	10.	4.
28. c.	Pr. Cal.		11.	11.	12.	5.
29.			13.	Matth. 7.	14.	Rom. 12.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1	d	..... Fast.	1	d	Calendæ
2	e	Purif. of V. M.	2	e	4 Non.
3	f	Blasius, B. & M.	3	f	3 Non.
5	A	Agatha, V. & M.	5	A	Nonæ
14	c	Valentine, Bp.	14	c	16 Cl. Mar.
23	e	..... Fast.	23	e	7 Cal.
24	f	S. Matthias, A.	24	f	6 Cal.
			..... Fast.		
			Purification of Virgin Mary.		
			Blasius, Bishop and Martyr.		
			Agatha, a Sicilian V & M.		
			Valentine, Bishop and Mart.		
			..... Fast.		
			St. Matthias, Ap. and Mart.		

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

March hath 31 Days.

			Morning Prayer		Evening Prayer	
			1. Lesson	2. Lesson.	1. Lesson.	2 Lesson.
1. d.	Calendæ.	David, Archb. Menev.	Deut. 15.	Luke 12.	Deut. 16.	Ephes. 6.
2. e	6. Non.	Cedde or Chad, B. Litchf.	17.	13.	18.	Philip. 1.
3. f.	5. Non.		19.	14.	20.	2.
4. g.	4. Non.		21.	15.	22.	3.
5. A.	3. Non.		24.	16.	25.	4.
6. b.	Pr. Non.		26.	17.	27.	Colos. 1.
7. c.	Nonæ	Perpetua, Maurit. Mart.	28.	18.	29.	2.
8. d.	8. Id.		30.	19.	31.	3.
9. e.	7. Id.		32.	20.	33.	4.
10. f.	6. Id.		34.	21.	Josh. 1.	1. Thes. 1.
11. g.	5. Id.		Josh. 2.	22.	3.	2.
12. A.	4. Id.	Gregor. M. B. of Ro. & C.	4.	23.	5.	3.
13. b.	3. Id.		6.	24.	7.	4.
14. c.	Pr. Id.		8.	John 1.	9.	5.
15. d.	Idus.		10.	2.	23.	2. Thes. 1.
16. e.	17. Cal. Apr.		24.	3.	Judg. 1.	2.
17. f.	16. Cal.		Judg. 2.	4.	3.	3.
18. g.	15. Cal.	Edward, K. of West. Sax.	4.	5.	5.	1. Tim. 1.
19. A.	14. Cal.		6.	6.	7.	2. 3.
20. b.	13. Cal.		8.	7.	9.	4.
14. 21. c.	12. Cal.	Benedict, Abbot.	10.	8.	11.	5.
3. 22. d.	11. Cal.		12.	9.	13.	6.
23. e.	10. Cal.		14.	10.	15.	2. Tim. 1.
11. 24. f.	9. Cal.	Fast	16.	11.	17.	2.
25. g.	8. Cal.	Annunciation of (Mary.		12.		3.
19. 26. A.	7. Cal.		18.	13.	19.	4.
8. 27. b.	6. Cal.		20	14.	21.	Titus 1.
28. c.	5. Cal.		Ruth 1.	15.	Ruth 2.	2, 3.
16. 29. d.	4. Cal.		3.	16.	4.	Philem.
5. 30. e.	3. Cal.		1 Sam. 1.	17.	1. Sam. 2.	Hebr. 1.
31. f.	Pr. Cal.		3.	18.	4.	2.

The Numbers here prefixed, to the several Days, between the twenty first day of March and the eighteenth Day of April, both inclusive, denote the Days upon which those full Moons do fall, which happen upon or next

after

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1	d	David, Archb.	1	d	Calendæ
2	e	Chad, Bishop.	2	e	6 Non.
7	c	Perpetua, M.	7	c	Nonæ
12	A	Gregory, M. B.	12	A	4 Id.
18	g	Edward, King of	18	g	15 Cal.
19	A	[West Sax.			
14	21	c Benedict, Ab.	14	21	c 12 Cal.
11	24	f Fast.	11	24	f 9 Cal.
25	g	Annunc. of V.	25	g	8 Cal.
19	26	A [Mary.			
					David, Archbp. of Menev. Cedde, or Chad, B. of Lich. Perpetua Maurit, Martyr. Greg. M.B. of Rome and C. Edward, K. of West-Sax. Benedict, Abbot. Fast Annunciation of V. Mary.

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

April hath 30 Days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
13.	1. g.	Calendæ	Richard, B. of Chichester. S. Ambrose, B. of Milan.	1. Sam. 5.	John 19.	1. Sam. 6.	Hebr. 3.
2.	2. A.	4. Non.		7.	20.	8.	4.
3.	3. b.	3. Non.		9.	21.	10.	5.
10.	4. c.	Pr. Non.		11. Acts	1.	12.	6.
	5. d.	Nonæ		13.	2.	14.	7.
18.	6. e.	8. Id.		15.	3.	16.	8.
7.	7. f.	7. Id.		17.	4.	18.	9.
	8. g.	6. Id.		19.	5.	20.	10.
15.	9. A.	5. Id.		21.	6.	22.	11.
4.	10. b.	4. Id.		23.	7.	24.	12.
	11. c.	3. Id.	Alphege, Archb. Cant.	25.	8.	26.	13.
12.	12. d.	Pr. Id.		27.	9.	28.	James 1.
1.	13. e.	Idus.		29.	10.	30.	2.
	14. f.	18. Cal. Maij		31.	11.	2. Sam. 1.	3.
9.	15. g.	17. Cal.		2. Sam. 2.	12.	3.	4.
	16. A.	16. Cal.		4.	13.	5.	5.
17.	17. b.	15. Cal.		6.	14.	7.	1. Pet. 1.
6.	18. c.	14. Cal.		8.	15.	9.	2.
	19. d.	13. Cal.		10.	16.	11.	3.
	20. e.	12. Cal.		12.	17.	13.	4.
	21. f.	11. Cal.	S. George, Martyr. S. Mark, Evang. & Mart.	14.	18.	15.	5.
	22. g.	10. Cal.		16.	19.	17.	2. Pet. 1.
	23. A.	9. Cal.		18.	20.	19.	2.
	24. b.	8. Cal.		20.	21.	21.	3.
	25. c.	7. Cal.			22.		1. John 1.
	26. d.	6. Cal.		22.	23.	23.	2.
	27. e.	5. Cal.		24.	24.	1. King. 1.	3.
	28. f.	4. Cal.		1. King. 2.	25.	3.	4.
	29. g.	3. Cal.		4.	26.	5.	5.
30.	A.	Pr. Cal.		6.	27.	7.	2, 3. John.

after the twenty first day of March, in those years of which they are respectively the Golden Numbers: And the Sunday Letter next following any such full Moon, points out Easter Day for that Year. All which holds untill the Year of our Lord 1899 inclusive, after which Year, the places of these Golden Numbers, will be to be changed, as is hereafter expressed.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.											
UNIVERSITY PRESS.				QUEEN'S PRINTERS.							
10	3	b	Richard, Bp.	10	3	b	3 Non.	Richard, Bp. of Chichester.			
	4	c	S. Ambrose, B.		4	c	Pr. Non.	St. Ambrose, Bp. of Milan.			
	19	d	Alphege, Abp.		19	d	13 Cal.	Alphege, Archbp. of Cant.			
	23	A	S. George, M.		23	A	9 Cal.	St. George, Martyr.			
	25	c	S. Mark, Evan.		25	c	7 Cal.	St. Mark, Evan. and Mart.			

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

May hath 31 Days.

				Morning Prayer.		Evening Prayer.	
				1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. b.	Calendæ.	S. Phil. & James, A. & M.		1. King. 8.	Acts 28.	1. King. 9.	Jude
2. c.	6. Non.			10.	Matth. 1.	11.	Rom. 1.
3. d.	5. Non.	Invention of the Cross		12.	2.	13.	2.
4. e.	4. Non.			14.	3.	15.	3.
5. f.	3. Non.			16.	4.	17.	4.
6. g.	Pr. Non.	S. John Evan. ante Port. Lat.		18.	5.	19.	5.
7. A.	Nonæ.			20.	6.	21.	6.
8. b.	8. Id.			22.	7.	2. King 1.	7.
9. c.	7. Id.			2. King. 2.	8.	3.	8.
10. d.	6. Id.			4.	9.	5.	9.
11. e.	5. Id.			6.	10.	7.	10.
12. f.	4. Id.			8.	11.	9.	11.
13. g.	3. Id.			10.	12.	11.	12.
14. A.	Pr. Id.			12.	13.	13.	13.
15. b.	Idus.			14.	14.	15.	14.
16. c.	17. Cal. Jun.			16.	15.	17.	15.
17. d.	16. Cal.			18.	16.	19.	16.
18. e.	15. Cal.	Dunstan, Archb. Cant.		20.	17.	21.	1. Cor. 1.
19. f.	14. Cal.			22.	18.	23.	2.
20. g.	13. Cal.			24.	19.	25.	3.
21. A.	12. Cal.			Ezra 1.	20.	Ezra 3.	4.
22. b.	11. Cal.			4.	21.	5.	5.
23. c.	10. Cal.			6.	22.	7.	6.
24. d.	9. Cal.			9.	23.	Neh. 1.	7.
25. e.	8. Cal.			Neh. 2.	24.	4.	8.
26. f.	7. Cal.	Aug. first Archb. Cant.		5.	25.	6.	9.
27. g.	6. Cal.	Ven. Bede, Pr.		8.	26.	9.	10.
28. A.	5. Cal.			10.	27.	13.	11.
29. b.	4. Cal.	K. Charles II Nat. & Ret.		Esther 1.	28.	Esth. 2.	12.
30. c.	3. Cal.			3.	Mark 1.	4.	13.
31. d.	Pr. Cal.						14.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1	b	<i>S. Philip and S.</i>	1	b	<i>Calendæ</i>
2	c	<i>[James, Ap.]</i>			
3	d	<i>Invent. of Cross.</i>	3	d	<i>5 Non.</i>
6	g	<i>S. John E. ante</i>	6	g	<i>Prid. Non.</i>
7	A	<i>[Port. Lat.]</i>			
19	f	<i>Dunstan, Abp.</i>	19	f	<i>14 Cal.</i>
26	f	<i>Augustin, Abp.</i>	26	f	<i>7 Cal.</i>
27	g	<i>Ven. Bede, Presb.</i>	27	g	<i>6 Cal.</i>
29	b	<i>K. Charles II.</i>	29	b	<i>4 Cal.</i>
30	c	<i>[Nat. & R.]</i>			
					<i>S. Philip & S. James, Ap. & Mart.</i>
					<i>Invention of the Cross.</i>
					<i>St. John Evang. ante Port Lat.</i>
					<i>Dunstan, Archbishop of Cant.</i>
					<i>Augustin, first Archb. of Cant.</i>
					<i>Ven. Bede, Presb.</i>
					<i>King Charles II. Nat. & Res.</i>

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

June hath 30 Days.

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. e.	Calendæ.	Nicom. Rom. Pr. & M.	Esther 5.	Mark 2.	Esther 6.	1. Cor. 15.
2. f.	4. Non.		7.	3.	8.	16.
3. g.	3. Non.		9.	4.	Job 1.	2. Cor. 1.
4. A.	Pr. Non.		Job 2.	5.	3.	2.
5. b.	Nonæ	Boniface, B. of Mentz & M.	4.	6.	5.	3.
6. c.	8. Id.		6.	7.	7.	4.
7. d.	7. Id.		8.	8.	9.	5.
8. e.	6. Id.		10.	9.	11.	6.
9. f.	5. Id.		12.	10.	13.	7.
10. g.	4. Id.		14.	11.	15.	8.
11. A.	3. Id.	S. Barnabas, Apo. & M.				
12. b.	Pr. Id.		16.	12.	17, 18.	9.
13. c.	Idus.		19.	13.	20.	10.
14. d.	18. Cal. Julij.		21.	14.	22.	11.
15. e.	17. Cal.		23.	15.	24, 25.	12.
16. f.	16. Cal.		26, 27.	16.	28.	13.
17. g.	15. Cal.	S. Alban, Martyr.	29.	Luke 1.	30.	Galat. 1.
18. A.	14. Cal.		31.	2.	32.	2.
19. b.	13. Cal.		33.	3.	34.	3.
20. c.	12. Cal.	Transl. of Ed. K. of West Sax.	35.	4.	36.	4.
21. d.	11. Cal.		37.	5.	38.	5.
22. e.	10. Cal.		39.	6.	40.	6.
23. f.	9. Cal.	Fast.	41.	7.	42.	Ephes. 1.
24. g.	8. Cal.	Nativity of S. John Bapt.				
25. A.	7. Cal.		Prov. 1.	8.	Prov. 2.	2.
26. b.	6. Cal.		3.	9.	4.	3.
27. c.	5. Cal.		5.	10.	6.	4.
28. d.	4. Cal.	Fast	7.	11.	8.	5.
29. e.	3. Cal.	S. Peter, Apo. & Mart.				
30. f.	Pr. Cal.		9.	12.	10.	6.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1	e	Nicomede, M.	1	e	Calendæ
5	b	Boniface, Bp.	5	b	Nonæ
11	A	S. Barnabas, A.	11	A	3 Id.
17	g	S. Alban, Mart.	17	g	15 Cal.
20	c	Tr. of K. Edw.	20	c	12 Cal.
23	f	..... Fast.	23	f	9 Cal.
24	g	S. John Baptist.	24	g	8 Cal.
28	d	..... Fast.	28	d	4 Cal.
29	e	S. Peter, Apost.	29	e	3 Cal.
					Nicomede, Rom. Pr. and Mar.
					Boniface, B. of Mentz and M.
					S. Barnabas, Ap. and Mart.
					St. Alban, Martyr.
					Tr. of Edward, K. of West-Sax.
					..... Fast.
					Nat. of St. John Baptist.
					..... Fast.
					St. Peter, Ap. and Martyr.

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

July hath 31 Days.

		Morning Prayer.		Evening Prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. g.	Calendæ.	Prov. 11.	Luke 13.	Prov. 12.	Phil. 1.
2. A.	6. Non.	13.	14.	14.	2.
3. b.	5. Non.	15.	15.	16.	3.
4. c.	4. Non.	17.	16.	18.	4.
5. d.	3. Non.	19.	17.	20. Colos.	1.
6. e.	Pr. Non.	21.	18.	22.	2.
7. f.	Nonæ	23.	19.	24.	3.
8. g.	8. Id.	25.	20.	26.	4.
9. A.	7. Id.	27.	21.	28. 1. Thes.	1.
10. b.	6. Id.	29.	22.	31.	2.
11. c.	5. Id.	Eccles. 1.	23. Eccles.	2.	3.
12. d.	4. Id.	3.	24.	4.	4.
13. e.	3. Id.	5. John	1.	6.	5.
14. f.	Pr. Idus.	7.	2.	8. 2. Thes.	1.
15. g.	Idus	9.	3.	10.	2.
16. A.	17. Cal. Aug.	11.	4.	12.	3.
17. b.	16. Cal.	Jerem. 1.	5.	Jerem. 2. 1. Tim.	1.
18. c.	15. Cal.	3.	6.	4.	2, 3.
19. d.	14. Cal.	5.	7.	6.	4.
20. e.	13. Cal.	7.	8.	8.	5.
21. f.	12. Cal.	9.	9.	10.	6.
22. g.	11. Cal.	11.	10.	12. 2. Tim.	1.
23. A.	10. Cal.	13.	11.	14.	2.
24. b.	9. Cal.	15.	12.	16.	3.
25. c.	8. Cal.		13.		4.
26. d.	7. Cal.	17.	14.	18. Titus	1.
27. e.	6. Cal.	19.	15.	20.	2, 3.
28. f.	5. Cal.	21.	16.	22. Philem.	
29. g.	4. Cal.	23.	17.	24. Heb.	1.
30. A.	3. Cal.	25.	18.	26.	2.
31. b.	Pr. Cal.	27.	19.	28.	3.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
2	A	Visit. of V. M.	2	A	6 Non.
4	c	Tran. S. Martin.	4	c	4 Non.
15	g	Swithun, Bp.	15	g	Idus.
20	e	Marg. V. & M.	20	e	13 Cal.
			21	f	12 Cal.
22	g	S. Mary Magd.			
24	b	..... Fast.	24	b	9 Cal.
25	c	S. James, Ap.	25	c	8 Cal.
26	d	S. Anne.	26	d	7 Cal.
					Visit. of the Bl. Virgin Mary.
					Transl. of St. Martin, B. and C.
					Swithun, Bishop Winch. Tran.
					Margaret, V. & M. at Antioch.
					St. Mary Magdalene.
					..... Fast
					St. James, Ap. and Martyr.
					St. Anne Mother to the B.V.M.

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons

August hath 31 Days.

		Morning Prayer.		Evening Prayer.	
		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. c.	Calendæ.	Jere. 29.	John 20.	Jere. 30.	Hebr. 4.
2. d.	4. Non.	31.	21.	32.	5.
3. e.	3. Non.	33.	Acts 1.	34.	6.
4. f.	Pr. Non.	35.	2.	36.	7.
5. g.	Nonæ.	37.	3.	38.	8.
6. A.	8. Id.	39.	4.	40.	9.
7. b.	7. Id.	41.	5.	42.	10.
8. c.	6. Id.	43.	6.	44.	11.
9. d.	5. Id.	45, 46.	7.	47.	12.
10. e.	4. Id.	48.	8.	49.	13.
11. f.	3. Id.	50.	9.	51.	Jam. 1.
12. g.	Pr. Id.	52.	10.	Lam. 1.	2.
13. A.	Idus	Lam. 2.	11.	3.	3.
14. b.	19. Cal. Sept.	4.	12.	5.	4.
15. c.	18. Cal.	Ezek. 2.	13.	Ezek. 3.	5.
16. d.	17. Cal.	6.	14.	7.	1. Pet. 1.
17. e.	16. Cal.	13.	15.	14.	2.
18. f.	15. Cal.	18.	16.	33.	3.
19. g.	14. Cal.	34.	17.	Dan. 1.	4.
20. A.	13. Cal.	Dan. 2.	18.	3.	5.
21. b.	12. Cal.	4.	19.	5.	2. Pet. 1.
22. c.	11. Cal.	6.	20.	7.	2.
23. d.	10. Cal.	8.	21.	9.	3.
24. e.	9. Cal.	Fast.	22.	1. John 1.	
25. f.	8. Cal.	S. Bartholomew Ap. & M.	10.	23.	11.
26. g.	7. Cal.		12.	Hosea 1.	3.
27. A.	6. Cal.	Hos. 2, 3.	25.	4.	4.
28. b.	5. Cal.	5. 6.	26.	7.	5.
29. c.	4. Cal.	8.	27.	9.	2, 3. John.
30. d.	3. Cal.	10.	28.	11.	Jude.
31. e.	Pr. Cal.	12.	Matth. 1.	13.	Rom. 1.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1	c	Lammas Day.	1	c	Calendæ
6	A	Transfiguration.	6	A	8 Id.
7	b	Name of Jesus.	7	b	7 Id.
10	e	S. Lawrence, M.	10	e	4 Id.
23	d	..... Fast.	23	d	10 Cal.
24	e	S. Barthol.	24	e	9 Cal.
28	b	S. Augustin, B.	28	b	6 Cal.
29	c	S. John Baptist	29	c	4 Cal.
30	d	[beheaded.]			
					Lammas Day.
					Transfiguration of our Lord.
					Name of Jesus.
					St. Lawrence, A. D. of R. & M.
					..... Fast.
					St. Bartholomew, Ap. and M.
					St. Augustin, B. of Hippo, C. D.
					Beheading of St. John Baptist.

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

September hath 30 Days.

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. f.	Calendæ.	Giles, Abbot & Conf.	Hos. 14.	Matth. 2.	Joel 1.	Rom. 2.
2. g.	4. Non.		Joel 2.	3.	3.	3.
3. A.	3. Non.		Amos 1.	4.	Amos 2.	4.
4. b.	Pr. Non.		3.	5.	4.	5.
5. c.	Nonæ.		5.	6.	6.	6.
6. d.	8. Id.		7.	7.	8.	7.
7. e.	7. Id.	Eunuchus, B. of Orleans.	9.	8.	Obadiah.	8.
8. f.	6. Id.	Nativ., of y ^e Bl. Virg. Mary.	Jonah 1.	9.	Jon. 2, 3.	9.
9. g.	5. Id.		4.	10.	Mich. 1.	10.
10. A.	4. Id.		Mich. 2.	11.	3.	11.
11. b.	3. Id.		4.	12.	5.	12.
12. c.	Prid. Id.		6.	13.	7.	13.
13. d.	Idus.		Nah. 1.	14.	Nah. 2.	14.
14. e.	18. Cal. Oct.	Holy Cross day	3.	15.	Hab. 1.	15.
15. f.	17. Cal.		Hab. 2.	16.	3.	16.
16. g.	16. Cal.		Zeph. 1.	17.	Zeph. 2.	1. Cor. 1.
17. A.	15. Cal.	Lambert, B. & M.	3.	18.	Hag. 1.	2.
18. b.	14. Cal.		Hag. 2.	19.	Zech. 1.	3.
19. c.	13. Cal.		Zech. 2, 3.	20.	4, 5.	4.
20. d.	12. Cal.	Fast.	6.	21.	7.	5.
21. e.	11. Cal.	S. Matthew, Ap. Eva. & M.		22.		6.
22. f.	10. Cal.		8.	23.	9.	7.
23. g.	9. Cal.		10.	24.	11.	8.
24. A.	8. Cal.		12.	25.	13.	9.
25. b.	7. Cal.		14.	26.	Mal. 1.	10.
26. c.	6. Cal.	S. Cypr. Archb. of Carth. & M.	Mal. 2.	27.	3.	11.
27. d.	5. Cal.		4.	28.	Tob. 1.	12.
28. e.	4. Cal.		Tob. 2.	Mark 1.	3.	13.
29. f.	3. Cal.	S. Michael, and all Angels.		2.		14.
30. g.	Pr. Cal.	S. Jer. Pr. Conf. & Doct.	4.	3.	6.	15.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1	f	Giles, Abbot.	1	f	Calendæ
7	e	Enurhus, Bp.	7	e	7 Id.
8	f	Nat. of V. Mary.	8	f	6 Id.
14	e	Holy Cross Day	14	e	18 Cl. Oct.
17	A	Lambert, Bp.	17	A	15 Cal.
20	d	..... Fast.	20	d	12 Cal.
21	e	S. Matthew, A.	21	e	11 Cal.
26	c	S. Cyprian, Abp.	26	c	6 Cal.
29	f	S. Michael, A.	29	f	3 Cal.
30	g	S. Jerom.	30	g	Prid. Cal.
					Giles, Abbot and Confessor.
					Enurhus, Bishop of Orleans.
					Nativity of the B. Virgin Mary.
					Holy-Cross Day.
					Lambert, Bishop and Martyr.
					..... Fast.
					St. Matthew, Ap. and Evan.
					St. Cypr. A. B. of Carth. and M.
					St. Michael and all Angels.
					St. Jerom, Pr. Con. and Doct.

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

October hath 31 days.

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	A.	Calendæ.	Remigius B. of Rhemes.	Tob. 7.	Mark 4.	Tob. 8.
2	b.	6. Non.		9.	5.	10.
3	c.	5. Non.		11.	6.	12.
4	d.	4. Non.		13.	7.	14.
5	e.	3. Non.		Judith 1.	8.	Judith 2.
6	f.	Pr. Non.	Faith, Virg. & M.	3.	9.	4.
7	g.	Nonæ.		5.	10.	6.
8	A.	8. Id.		7.	11.	8.
9	b.	7. Id.	S. Denys, Areop. B. & M.	9.	12.	10.
10	c.	6. Id.		11.	13.	12.
11	d.	5. Id.		13.	14.	14.
12	e.	4. Id.		15.	15.	16.
13	f.	3. Id.	Transl. of K. Edward Conf.	Wisd. 1.	16.	Wisd. 2.
14	g.	Pr. Id.		3.	Lu. 1. to 39.	4.
15	A.	Idus.		5.	1. 39.	6.
16	b.	17. Cal. Nov.		7.	2.	8.
17	c.	16. Cal.	Ethelrede, Virg.	9.	3.	10.
18	d.	15. Cal.	S. Luke, Evang.		4.	
19	e.	14. Cal.		11.	5.	12.
20	f.	13. Cal.		13.	6.	14.
21	g.	12. Cal.		15.	7.	16.
22	A.	11. Cal.		17.	8.	18.
23	b.	10. Cal.		19.	9.	Eccîus 1.
24	c.	9. Cal.		Eccîus. 2.	10.	3.
25	d.	8. Cal.	Crispin, Mart.	4.	11.	5.
26	e.	7. Cal.		6.	12.	7.
27	f.	6. Cal.	Fast.	8.	13.	9.
28	g.	5. Cal.	S. Sim. & S. Jud. Ap & M.		14.	
29	A.	4. Cal.		10.	15.	11.
30	b.	3. Cal.		12.	16.	13.
31	c.	Pr. Cal.	Fast.	14.	17.	15.
						Col. 1.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1	A	Remigius, Bp.	1	A	Calendæ
6	f	Faith, V. & M.	6	f	Prid. Non.
9	b	S. Denys, Bp.	9	b	7 Id.
13	f	Trans. K. Edw.	13	f	3 Id.
17	c	Etheldreda, V.	17	c	16 Cal.
18	d	S. Luke, Evang.	18	d	15 Cal.
23	b	Irish Rebellion.	23	b	10 Cal.
25	d	Crispin, Mart.	25	d	8 Cal.
27	f	..... Fast.	27	f	6 Cal.
28	g	S. Simon and S.	28	g	5 Cal.
29	A	[Jude.			
31	c	..... Fast.	31	c	Prid Cal.
					..... Fast.

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

November hath 30 Days.

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. d.	Calendæ.	All Saints day.				
2. e.	4. Non.		Ecc̃lus. 16.	Luke 18.	Ecc̃lus. 17.	Colos. 2.
3. f.	3. Non.		18.	19.	19.	3.
4. g.	Pr. Non.		20.	20.	21.	4.
5. A.	Nonæ.	Papist's Conspiracy.	22.	21.	23.	1. Thes. 1.
6. b.	8. Id.	Leonard, Confess.	24.	22.	a. 25.	2.
7. c.	7. Id.		27.	23.	28.	3.
8. d.	6. Id.		29.	24.	b. 30.	4.
9. e.	5. Id.		31.	John 1.	32.	5.
10. f.	4. Id.		33.	2.	34.	2. Thes. 1.
11. g.	3. Id.	S. Martin, B. & Conf.	35.	3.	36.	2.
12. A.	Pr. Id.		37.	4.	38.	3.
13. b.	Idus.	Britius, Bishop.	39.	5.	40.	1. Tim. 1.
14. c.	18. Cal. Dec.		41.	6.	42.	2, 3.
15. d.	17. Cal.	Machutus, B.	43.	7.	44.	4.
16. e.	16. Cal.		45.	8.	c. 46.	5.
17. f.	15. Cal.	Hugh, B. of Lincoln.	47.	9.	48.	6.
18. g.	14. Cal.		49.	10.	50.	2. Tim. 1.
19. A.	13. Cal.		51.	11.	Baruch 1.	2.
20. b.	12. Cal.	Edmund, K. & M.	Baruch 2.	12.	3.	3.
21. c.	11. Cal.		4.	13.	5.	4.
22. d.	10. Cal.	Cecilia, Virg. & M.	6.	14.	Hist. of. Sus (-an.	Titus. 1
23. e.	9. Cal.	S. Clem ^t . I. B. of Rom. & M.	Bel. & y Drag.	15.	Isai. 1.	2, 3.
24. f.	8. Cal.		Isai. 2.	16.	3.	Philem.
25. g.	7. Cal.	Katherine, Virg. & M.	4.	17.	5.	Hebr. 1.
26. A.	6. Cal.		6.	18.	7.	2.
27. b.	5. Cal.		8.	19.	9.	3.
28. c.	4. Cal.		10.	20.	11.	4.
29. d.	3. Cal.	Fast.	12.	21.	13.	5.
30. e.	Pr. Cal.	S. Andrew, Apost. & M.		Acts 1.		6.

Note, that ^{to} ^a Ecc̃lus. 25, is to be read only [▲] Verse 13. And ^b Ecc̃lus. 30, only to Verse 18. And ^c Ecc̃lus. 46, only to Verse 20.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
1 d	All Saints' Day.		1 d	Calendæ	All Saints' Day.
5 A	Papists' Consp.		5 A	Nonæ	Papists' Conspiracy.
6 b	Leonard, Conf.		6 b	8 Id.	Leonard, Confessor.
11 g	S. Martin, Bp.		11 g	3 Id.	St. Martin, Bp. and Confessor.
13 b	Britius, Bishop.		13 b	Idus	Britius, Bishop.
15 d	Machutus, Bp.		15 d	17 Cal.	Machutus, Bishop.
17 f	Hugh, Bishop.		17 f	15 Cal.	Hugh, Bishop of Lincoln.
20 b	Edmund, King.		20 b	12 Cal.	Edmund, King and Martyr.
22 d	Cecilia, V. & M.		22 d	10 Cal.	Cecilia, Virgin and Martyr.
23 e	S. Clement, Bp.		23 e	9 Cal.	St. Clement, I. B. of R. and M.
25 g	Catharine, Vir.		25 g	7 Cal.	Catharine, Virgin and Martyr.
29 d	..... Fast.		29 d	3 Cal.	..... Fast
30 e	S. Andrew, Ap.		30 e	Prid. Cal.	St. Andrew, Ap. and Martyr.

The Roman part of the Calendar is omitted in the *University Press* Edition.

The Calendar with the Table of Lessons.

December hath 31 Days

			Morning Prayer.		Evening Prayer.	
			1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1. f.	Calendæ.		Isai. 14.	Acts 2.	Isai. 15.	Hebr. 7.
2. g.	4. Non.		16.	3.	17.	8.
3. A.	3. Non.		18.	4.	19.	9.
4. b.	Pr. Non.		20, 21.	5.	22.	10.
5. c.	Nonæ.		23.	6.	24.	11.
6. d.	8. Id.	Nicholas, B. of Myrain Lycia.	25.	7 to V, 30.	26.	12.
7. e.	7. Id.		27.	7	30.	13.
8. f.	6. Id.	Concep. of ^e Bl. V. Mary.	29.	8.	30.	Jam. 1.
9. g.	5. Id.		31.	9.	32.	2.
10. A.	4. Id.		33.	10.	34.	3.
11. b.	3. Id.		35.	11.	36.	4.
12. c.	Pr. Id.		37.	12.	38.	5.
13. d.	Idus.	Lucy, Virg. & M.	39.	13.	40	1 Pet. 1.
14. e.	19. Cal. Jan.		41.	14.	42.	2.
15. f.	18. Cal.		43.	15.	44.	3.
16. g.	17. Cal.	O Sapientia.	45.	16.	46.	4.
17. A.	16. Cal.		47.	17.	48.	5.
18. b.	15. Cal.		49.	18.	50.	2. Pet. 1.
19. c.	14. Cal.		51.	19.	52.	2.
20. d.	13. Cal.	Fast.	53.	20.	54.	3.
21. e.	12. Cal.	S. Thomas, Apost. & M.		21.		1. John 1.
22. f.	11. Cal.		55.	22.	56.	2.
23. g.	10. Cal.		57.	23.	58.	3.
24. A.	9. Cal.	Fast.	59.	24.	60.	4.
25. b.	8. Cal.	Christmas Day.				
26. c.	7. Cal.	S. Steph. ^y first Mart.				
27. d.	6. Cal.	S. John, Apost. & Evang.				
28. e.	5. Cal.	Innocent's Day.		25.		5.
29. f.	4. Cal.		61.	26.	62.	2. John.
30. g.	3. Cal.		63.	27.	64.	3. John.
31. A.	Pr. Cal.	Silvester, B. of Rome.	65.	28.	66.	Jude.

The Calendar (as to the Festivals and Fasts), in the undermentioned Editions.

UNIVERSITY PRESS.			QUEEN'S PRINTERS.		
6 d	Nicolas, Bishop.		6 d	8 Id.	Nicholas, B. of Myra in Lycia.
8 f	Concept. of Vir.		8 f	6 Id.	Concept. of the B. Virg. Mary.
9 g	[Mary.				
13 d	Lucy, V. & M.		13 d	Idus	Lucy, Virgin and Martyr.
16 g	O Sapientia.		16 g	17 Cal.	O Sapientia.
20 d	..... Fast.		20 d	13 Cal.	..... Fast.
21 e	S. Thomas, Ap.		21 e	12 Cal.	St. Thomas, Ap. and Martyr.
24 A	..... Fast.		24 A	9 Cal.	..... Fast
25 b	Christmas-Day.		25 b	8 Cal.	Christmas Day.
26 c	S. Stephen, M.		26 c	7 Cal.	St. Stephen, First Martyr.
27 d	S. John, Evan.		27 d	6 Cal.	St. John, Ap. and Evangelist.
28 e	Innocents' Day.		28 e	5 Cal.	Innocents' Day.
31 A	Silvester, Bp.		31 A	Prid. Cal.	Silvester, Bishop of Rome.

The Roman part of the Calendar is omitted in the *University Press* Edition.

Tables and Rules for the moveable and immoveable Feasts, together with the days of Fasting and Abstinence through the whole Year.

Rules to know when the moveable Feasts and Holy days begin.

Easter Day, on which the rest depend, is always the first Sunday after the full Moon, which happens upon or next after the 21st Day of March; and if the full Moon happens upon a Sunday Easter Day is the Sunday after.

Advent Sunday, is always the nearest Sunday to the Feast of Saint Andrew, whether before or after.

Septuagesima	$\left. \begin{array}{c} \text{Sunday} \\ \text{is} \end{array} \right\}$	$\left. \begin{array}{c} 9 \\ 8 \\ 7 \\ 6 \end{array} \right\}$	$\left. \begin{array}{c} \text{Weeks be-} \\ \text{fore Easter} \end{array} \right\}$	$\left. \begin{array}{c} \text{Rogation Sunday} \\ \text{Ascension Day} \\ \text{Whitfunday} \\ \text{Trinity Sunday} \end{array} \right\}$	$\left. \begin{array}{c} \text{is} \end{array} \right\}$	$\left. \begin{array}{c} 5 \text{ Weeks} \\ 40 \text{ Days} \\ 7 \text{ Weeks} \\ 8 \text{ Weeks.} \end{array} \right\}$	$\left. \begin{array}{c} \text{after} \\ \text{Easter.} \end{array} \right\}$
Sexagesima							
Quinquagesima							
Quadragesima							

A Table of all the Feasts that are to be observed in the Church of England throughout the Year.

All Sundays in the Year

The Days of the Feasts of	The Circumcision of our Lord Jesus Christ.	The Days of the Feasts of	S. Peter the Apostle.
	The Epiphany		S. James the Apostle.
	The Conversion of S. Paul.		S. Bartholomew the Apostle.
	The Purification of the blessed Virgin.		S. Matthew the Apostle.
	S. Matthias the Apostle.		S. Michael and all Angels.
	The Annunciation of the blessed Virgin.		S. Luke the Evangelist.
	S. Mark the Evangelist.		S. Simon & S. Jude the Apostles.
	S. Philip, and S. James the Apostles.		All Saints.
	The Ascension of our Lord Jesus Christ.		S. Andrew the Apostle.
	S. Barnabas.		S. Thomas the Apostle.
	The Nativity of S. John Baptist.		The Nativity of our Lord.
			S. Stephen the Martyr.
	S. John the Evangelist.		
	The Holy Innocents.		
Monday and Tuesday in Easter Week.		Monday and Tuesday in Whitfun Week.	

U. Pr.

1. 13. Saint for S. throughout this Table.

Q. Pr.

1. 13. *St.* for S.

1. 19. *St. Matthew* the Ap. & Evan.

1. 28. *St. John* the Ap. & Evang.

A Table of the Vigils, Fasts, and Days of Abstinence to be observed in the Year.

The Evens or Vigils before	The Nativity of our Lord.	The Evens or Vigils before	S. John Baptist.
	The Purification of the blefsed Virgin Mary.		S. Peter.
	The Annunciation of the blefsed Virgin.		S. James.
	Easter Day.		S. Bartholomew.
	Ascension Day		S. Matthew.
	Pentecost		S. Simon & Jude.
	S. Matthias		S. Andrew.
			S. Thomas.
			All Saints.

Note, that if any of these Feast Days fall upon a Monday, then the Vigil or Fast day shall be kept upon the Saturday and not upon the Sunday next before it.

The Days of Fasting or Abstinence.

- I. The forty Days of Lent.
- II. The Ember Days at the four Seasons, being the Wednesday Friday and Saturday after, 1. The first Sunday in Lent, 2. The Feast of Pentecost, 3. September 14, 4. December 13.
- III. The three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the Year, except Christmas Day.

Certain Solemn Days, for which particular Services are appointed.

1. The fifth day of November, being the day kept in Memory of the Papist's Conspiracy.
2. The thirtieth day of January, being the day kept in Memory of the Martyrdom of King Charles the first.
3. The nine and twentieth day of May, being the day kept in Memory of the Birth and Return of King Charles the second.

U. Pr.

1. 1. Saint for S. throughout this Table.
11. 16, 17. 1. 2. 3. 4. omitted.

Note relating to Golden Numbers, belonging to March and April, with interpolation of the words "*(in the foregoing Calendar)*", placed at the foot of this page.

Q. Pr.

1. 1. *St.* for S. throughout this Table.
11. 16, 17. 1. 2. 3. 4. omitted.

Table to find
 Day
 Easter ^A from the present
 Time, till the Year 1899
 inclusive, according
 to the foregoing
 Calendar.

Golden Numb.	Day of the Month.	Sunday Letter
14.	Mar. 21.	C.
3.	22.	D.
	23.	E.
11.	24.	F.
	25.	G.
19.	26.	A.
8.	27.	B.
	28.	C.
16.	29.	D.
5.	30.	E.
	31.	F.
13.	Apr. 1.	G.
2.	2.	A.
	3.	B.
10.	4.	C.
	5.	D.
18.	6.	E.
7.	7.	F.
	8.	G.
15.	9.	A.
4.	10.	B.
	11.	C.
12.	12.	D.
1.	13.	E.
	14.	F.
9.	15.	G.
	16.	A.
17.	17.	B.
6.	18.	C.
	19.	D.
	20.	E.
	21.	F.
	22.	G.
	23.	A.
	24.	B.
	25.	C.

This Table contains fomuch of the Calendar as is neccessary for the determining of Easter; To find which, look for the Golden Number of the Year in the first Column of the Table, against which stands the day of the Paschal full Moon; then look in the third Column for the Sunday Letter, next after the Day of the full Moon, and the day of the month standing against that Sunday Letter is Easter Day. If the full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is Easter day.

To find the Golden Number or Prime, add one to the Year of our Lord, and then divide by 19, The Remainder, if any, is the Golden Number; But if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord, its fourth part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter, standing against that Number in the small annexed Table, is the Sunday Letter

0.	A.
1.	G.
2.	F.
3.	E.
4.	D.
5.	C.
6.	B.

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current year only its fourth part, and then divide by seven, and proceed as in the last Rule.

Note, that in all Bissextile or Leap Years, the Letter found as above, will be the Sunday Letter from the intercalated day exclusive, to the end of the Year.

U. Pr.

1. 1. A Table.
 1. 27. present Century.

Q. Pr.

1. 1. A Table.
 1. 27. present Century.

Another Table to find Easter till the Year 1899 inclusive.

The Golden Numb.	Sunday Letters.						
	A.	B.	C.	D.	E.	F.	G.
1.	April 16.	17.	18.	19.	20.	14.	15.
2.	April 9.	3.	4.	5.	6.	7.	8.
3.	March 26.	27.	28.	29.	23.	24.	25.
4.	April 16.	17.	11.	12.	13.	14.	15.
5.	April 2.	3.	4.	5.	6.	Mar. 31.	Apr. 1.
6.	April 23.	24.	25.	19.	20.	21.	22.
7.	April 9.	10.	11.	12.	13.	14.	8.
8.	April 2.	3.	Mar. 28.	29.	30.	31.	Apr. 1.
9.	April 16.	17.	18.	19.	20.	21.	22.
10.	April 9.	10.	11.	5.	6.	7.	8.
11.	March 26.	27.	28.	29.	30.	31.	25.
12.	April 16.	17.	18.	19.	13.	14.	15.
13.	April 2.	3.	4.	5.	6.	7.	8.
14.	March 26.	27.	28.	22.	23.	24.	25.
15.	April 16.	10.	11.	12.	13.	14.	15.
16.	April 2.	3.	4.	5.	Mar. 30.	31.	Apr. 1.
17.	April 23.	24.	18.	19.	20.	21.	22.
18.	April 9.	10.	11.	12.	13.	7.	8.
19.	April 2.	Mar. 27.	28.	29.	30.	31.	Apr. 1.

To make use of the preceding Table, Find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which Easter falleth that year. But note, that the Name of the Month is set on the left hand, or just with the Figure, and followeth not, as in other Tables, by descent, but collateral.

U. Pr.
ll. 3—5. Golden Number.
ll. 10. 13. 21. 24. (col. 8.) April.

Q. Pr.
ll. 3—5. Golden Number.
ll. 10. 13. 21. 24. (col. 8.) April.

A Table of the Moveable Feasts for fifty two Years according to the foregoing Calendar.

Year of our Lord.	Golden Number.	The Epact	Sundays after Epiphany	Sundays after Epiphany	Septuagesima Sunday	The first Day of Lent.	Easter Day.	Rogation Sunday.	Ascension Day.	Whitsunday.	Sundays after Trinity.	Advent Sunday.
1752.	5.											Dec! 3.
1753.	6.	25. G.	6.		Feb. 18.	March 7.	April 22.	May 27.	May 31.	June 10.	23.	2.
1754.	7.	6. F.	4.		10. Feb.	27.	14.	19.	23.	2.	24.	1.
1755.	8.	17. E.	2.		Jan. 26.	12.	Mar. 30.	4.	8.	May 18.	26.	Nov! 30.
1756.	9.	28. D C.	5.		Feb. 15.	Mar. 3.	Apr. 18.	23.	27.	June 7.	23.	28.
1757.	10.	9. B.	4.		6. Feb.	23.	10.	15.	19.	May 29.	24.	27.
1758.	11.	20. A.	2.		Jan. 22.	8.	Mar. 26.	April 30.	4.	14.	27.	Dec! 3.
1759.	12.	1. G.	5.		Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24.	2.
1760.	13.	12. F E.	3.		3.	20.	6.	11.	15.	May 25.	25.	Nov! 30.
1761.	14.	23. D.	1.		Jan. 18.	4.	Mar. 22.	Apr. 26.	April 30.	10.	27.	29.
1762.	15.	4. C.	4.		Feb. 7.	24.	Apr. 11.	May 16.	May 20.	30.	24.	28.
1763.	16.	15. B.	3.		Jan. 30.	16.	3.	8.	12.	22.	25.	27.
1764.	17.	26. A G.	6.		Feb. 19.	Mar. 7.	22.	27.	31.	June 10.	23.	Dec! 2.
1765.	18.	7. F.	3.		3. Feb.	20.	7.	12.	16.	May 26.	25.	1.
1766.	19.	18. E.	2.		Jan. 26.	12.	Mar. 30.	4.	8.	18.	26.	Nov! 30.
1767.	1.	0. D.	5.		Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23.	29.
1768.	2.	11. C B.	3.		Jan. 31.	Feb. 17.	3.	8.	12.	May 22.	25.	27.
1769.	3.	22. A.	2.		22.	8.	Mar. 26.	April 30.	4.	14.	27.	Dec! 3.
1770.	4.	3. G.	5.		Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24.	2.
1771.	5.	14. F.	2.		Jan. 27.	13.	Mar. 31.	5.	9.	May 19.	26.	1.
1772.	6.	25. E D.	5.		Feb. 16.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23.	Nov! 29.
1773.	7.	6. C.	4.		7. Feb.	24.	11.	16.	20.	May 30.	24.	28.
1774.	8.	17. B.	3.		Jan. 30.	16.	3.	8.	12.	22.	25.	27.
1775.	9.	28. A.	5.		Feb. 12.	Mar. 1.	16.	21.	25.	June 4.	24.	Dec! 3.
1776.	10.	9. G F.	4.		4. Feb.	21.	7.	12.	16.	May 26.	25.	1.
1777.	11.	20. E.	2.		Jan. 26.	12.	Mar. 30.	4.	8.	18.	26.	Nov! 30.
1778.	12.	1. D.	5.		Feb. 15.	Mar. 4.	Apr. 19.	24.	28.	June 7.	23.	29.
1779.	13.	12. C.	3.		Jan. 31.	Feb. 17.	4.	9.	13.	May 23.	25.	28.
1780.	14.	23. B A.	2.		23.	9.	Mar. 26.	April 30.	4.	14.	27.	Dec! 3.
1781.	15.	4. G.	5.		Feb. 11.	28.	Apr. 15.	May 20.	24.	June 3.	24.	2.
1782.	16.	15. F.	2.		Jan. 27.	13.	Mar. 31.	5.	9.	May 19.	26.	1.
1783.	17.	26. E.	5.		Feb. 16.	Mar. 5.	Apr. 20.	25.	29.	June 8.	23.	Nov! 30.
1784.	18.	7. D C.	4.		8. Feb.	25.	11.	16.	20.	May 30.	24.	28.
1785.	19.	18. B.	2.		Jan. 23.	9.	Mar. 27.	1.	5.	15.	26.	27.
1786.	1.	0. A.	5.		Feb. 12.	Mar. 1.	Apr. 16.	21.	25.	June 4.	24.	Dec! 3.
1787.	2.	11. G.	4.		4. Feb.	21.	8.	13.	17.	May 27.	25.	2.
1788.	3.	22. F E.	1.		Jan. 20.	6.	Mar. 23.	April 27.	1.	11.	27.	Nov! 30.
1789.	4.	3. D.	4.		Feb. 8.	25.	Apr. 12.	May 17.	21.	31.	24.	29.
1790.	5.	14. C.	3.		Jan. 31.	17.	4.	9.	13.	23.	25.	28.
1791.	6.	25. B.	6.		Feb. 20.	Mar. 9.	24.	29.	June 2.	June 12.	22.	27.
1792.	7.	6. A G.	4.		5. Feb.	22.	8.	13.	May 17.	May 27.	25.	Dec! 2.
1793.	8.	17. F.	2.		Jan. 27.	13.	Mar. 31.	5.	9.	19.	26.	1.
1794.	9.	28. E.	5.		Feb. 16.	Mar. 5.	Apr. 20.	25.	29.	June 8.	23.	Nov! 30.
1795.	10.	9. D.	3.		1. Feb.	18.	5.	10.	14.	May 24.	25.	29.
1796.	11.	20. C B.	2.		Jan. 24.	10.	Mar. 27.	1.	5.	15.	26.	27.
1797.	12.	1. A.	5.		Feb. 12.	Mar. 1.	Apr. 16.	21.	25.	June 4.	24.	Dec! 3.
1798.	13.	12. G.	4.		4. Feb.	21.	8.	13.	17.	May 27.	25.	2.
1799.	14.	23. F.	1.		Jan. 20.	6.	Mar. 24.	Apr. 28.	2.	12.	27.	1.
1800.	15.	4. E.	4.		Feb. 9.	26.	Apr. 13.	May 18.	22.	June 1.	24.	Nov! 30.
1801.	16.	15. D.	3.		1.	18.	5.	10.	14.	May 24.	25.	29.
1802.	17.	26. C.	5.		14.	Mar. 3.	18.	23.	27.	June 6.	23.	28.
1803.	18.	7. B.	4.		6. Feb.	23.	10.	15.	19.	May 29.	24.	27.
1804.	19.	18. A G.	3.		Jan. 29.	15.	1.	6.	10.	20.	26.	Dec! 2.

U. Pr.

1. 1. A TABLE of the Moveable Feasts for Fifty-one Years, according to the foregoing Calendar.

Q. Pr.

1. 1. A TABLE OF THE MOVEABLE FEASTS FOR FORTY-THREE YEARS, ACCORDING TO THE FOREGOING CALENDAR.

A Table of the Moveable Feasts according to the several Days that Easter can possibly fall upon.

Easter Day.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.	Rogation Sunday.	Ascension Day.	Whitsunday.	Trinity.	Sundays after Epiphany.	Advent Sunday.
March 22.	1.	January 18.	February 4.	April 26.	April 30.	May 10.	27.	Novr. 29.	
23.	1.	19.	5.	27.	May 1.	11.	27.	30.	
24.	1.	20.	6.	28.	2.	12.	27.	Decr. 1.	
25.	2.	21.	7.	29.	3.	13.	27.	2.	
26.	2.	22.	8.	30.	4.	14.	27.	3.	
27.	2.	23.	9.	May 1.	5.	15.	26.	Novr. 27.	
28.	2.	24.	10.	2.	6.	16.	26.	28.	
29.	2.	25.	11.	3.	7.	17.	26.	29.	
30.	2.	26.	12.	4.	8.	18.	26.	30.	
31.	2.	27.	13.	5.	9.	19.	26.	Decr. 1.	
April 1.	3.	28.	14.	6.	10.	20.	26.	2.	
2.	3.	29.	15.	7.	11.	21.	26.	3.	
3.	3.	30.	16.	8.	12.	22.	25.	Novr. 27.	
4.	3.	31.	17.	9.	13.	23.	25.	28.	
5.	3.	February 1.	18.	10.	14.	24.	25.	29.	
6.	3.	2.	19.	11.	15.	25.	25.	30.	
7.	3.	3.	20.	12.	16.	26.	25.	Decr. 1.	
8.	4.	4.	21.	13.	17.	27.	25.	2.	
9.	4.	5.	22.	14.	18.	28.	25.	3.	
10.	4.	6.	23.	15.	19.	29.	24.	Novr. 27.	
11.	4.	7.	24.	16.	20.	30.	24.	28.	
12.	4.	8.	25.	17.	21.	31.	24.	29.	
13.	4.	9.	26.	18.	22.	June 1.	24.	30.	
14.	4.	10.	27.	19.	23.	2.	24.	Decr. 1.	
15.	5.	11.	28.	20.	24.	3.	24.	2.	
16.	5.	12.	March 1.	21.	25.	4.	24.	3.	
17.	5.	13.	2.	22.	26.	5.	23.	Novr. 27.	
18.	5.	14.	3.	23.	27.	6.	23.	28.	
19.	5.	15.	4.	24.	28.	7.	23.	29.	
20.	5.	16.	5.	25.	29.	8.	23.	30.	
21.	5.	17.	6.	26.	30.	9.	23.	Decr. 1.	
22.	6.	18.	7.	27.	31.	10.	23.	2.	
23.	6.	19.	7.	28.	June 1.	11.	23.	3.	
24.	6.	20.	9.	29.	2.	12.	22.	Novr. 27.	
25.	6.	21.	10.	30.	3.	13.	22.	28.	

Note, that in a Bissextile or Leap Year, the Number of Sundays after Epiphany will be the same, as if Easter Day had fallen one day later, than it really does. And, for the same Reason, one day must, in every Leap Year, be added to the day of the Month given by the Table for Septuagesima Sunday: And the like must be done for the first day of Lent (commonly called Ash wednesday) unless the Table gives some day in the Month of March for it; for, in that Case, the day given by the Table is the right day.

U. Pr.

Names of months contracted to "Jan.",
"Feb.", "Mar.", "Nov.", "Dec."

Q. Pr.

Names of months contracted to "Jan.",
"Febr.", "Nov.", "Dec."

Table to find Easter Day from the Year 1900 to the Year 2199 inclusive.

Golden Numb.	Day of the Month.	Sunday Letters.
14.	March 22.	D.
3.	23.	E.
	24.	F.
11.	25.	G.
	26.	A.
19.	27.	B.
8.	28.	C.
	29.	D.
16.	30.	E.
5.	31.	F.
	April 1.	G.
13.	2.	A.
2.	3.	B.
	4.	C.
10.	5.	D.
	6.	E.
18.	7.	F.
7.	8.	G.
	9.	A.
15.	10.	B.
4.	11.	C.
	12.	D.
12.	13.	E.
1.	14.	F.
	15.	G.
9.	16.	A.
17.	17.	B.
6.	18.	C.
	19.	D.
	20.	E.
	21.	F.
	22.	G.
	23.	A.
	24.	B.
	25.	C.

The Golden Numbers in the foregoing Calendar, will point out the Days of the Paschal Full Moons, till the year of our Lord 1900; At which Time, in order that the Ecclesiastical full Moons may fall nearly on the same days with the real full Moons, the Golden Numbers must be removed to different days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal full Moons, and the Feast of Easter, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the first Table before inserted, for finding Easter till the Year 1899.

U. Pr.

1. 1. "A TABLE TO FIND EASTER,".
Cols. 1, 2, 3. (headings.) Golden Num-
bers. Days of the Month.

Q. Pr.

1. 1. "TABLE TO FIND EASTER,".
Cols. 1, 2, 3. (headings.) Golden Num-
bers. Days of the Month.

General Tables for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

Table I.

6.	5	4.	3.	2.	1.	0.
B.	C.	D.	E.	F.	G.	A.
				1600.	1700.	1800.
1900. 2000.	2100.	2200.	2300. 2400.	2500.	2600.	2700. 2800.
2900.	3000.	3100. 3200.	3300.	3400.	3500. 3600.	3700.
3800.	3900. 4000.	4100.	4200.	4300. 4400.	4500.	4600.
4700. 4800.	4900.	5000.	5100. 5200.	5300.	5400.	5500. 5600.
5700.	5800.	5900. 6000.	6100.	6200.	6300. 6400.	6500.
6600.	6700. 6800.	6900.	7000.	7100. 7200.	7300.	7400.
7500. 7600.	7700.	7800.	7900. 8000.	8100.	8200.	8300. 8400.
8500.	&c.					

To find the Dominical or Sunday Letter for any given Year of our Lord, Add to the Year its fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of hundreds, contained in that given Year, is found: Divide the Sum by 7, and if there is no remainder, then A is the Sunday Letter; But if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

Table II.

1.	2.	3.	1.	2.	3.
	Years of our Lord.			Years of our Lord.	
B.	1600.	0.	B.	5200.	15.
	1700.	1.		5300.	16.
	1800.	1.		5400.	17.
	1900.	2.		5500.	17.
B.	2000.	2.	B.	5600.	17.
	2100.	2.		5700.	18.
	2200.	3.		5800.	18.
	2300.	4.		5900.	19.
B.	2400.	3.	B.	6000.	19.
	2500.	4.		6100.	19.
	2600.	5.		6200.	20.
	2700.	5.		6300.	21.
B.	2800.	5.	B.	6400.	20.
	2900.	6.		6500.	21.
	3000.	6.		6600.	22.
	3100.	7.		6700.	23.
B.	3200.	7.	B.	6800.	22.
	3300.	7.		6900.	23.
	3400.	8.		7000.	24.
	3500.	9.		7100.	24.
B.	3600.	8.	B.	7200.	24.
	3700.	9.		7300.	25.
	3800.	10.		7400.	25.
	3900.	10.		7500.	26.
B.	4000.	10.	B.	7600.	26.
	4100.	11.		7700.	26.
	4200.	12.		7800.	27.
	4300.	12.		7900.	28.
B.	4400.	12.	B.	8000.	27.
	4500.	13.		8100.	28.
	4600.	13.		8200.	29.
	4700.	14.		8300.	29.
B.	4800.	14.	B.	8400.	29.
	4900.	14.		8500.	0.
	5000.	15.		&c.	
	5100.	16.			

To find the Month and days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord consisting of entire hundred Years, and in all the intermediate Years betwixt that and the next hundredth Year following, look in the second Column of Table II. for the given Year consisting of entire hundreds, and note the Number or Cypher which stands against it in the third Column; Then in Table III. look for the same Number in the Column under any given Golden Number, which, when you have found, guide your Eye sideways to the left hand, and in the first Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar, during that Period of one hundred Years.

The Letter B, prefixed to certain hundredth Years in Table II. denotes those Years which are still to be accounted Bifsextile or Leap Years in the new Calendar, whereas all the other hundredth Years are to be accounted only common Years.

Table III.

The Golden Numbers.

Paschal full Moon.		The Golden Numbers.																		
		Sunday Letter.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX.
March 21.	C.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.
March 22.	D.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.
March 23.	E.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.
March 24.	F.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.
March 25.	G.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.
March 26.	A.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.
March 27.	B.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.
March 28.	C.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.
March 29.	D.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.
March 30.	E.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.
March 31.	F.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.
April 1.	G.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.
April 2.	A.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.
April 3.	B.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.
April 4.	C.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.
April 5.	D.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.
April 6.	E.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.
April 7.	F.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.
April 8.	G.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.
April 9.	A.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.
April 10.	B.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.
April 11.	C.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.
April 12.	D.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.
April 13.	E.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.
April 14.	F.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.
April 15.	G.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.
April 16.	A.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.
April 17.	B.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.	6.	17.	28.	9.	20.	1.	12.	23.
April 18.	C.	6.	17.	28.	9.	20.	1.	12.	23.	4.	15.	26.	7.	18.	29.	10.	21.	2.	13.	24.
April 19.	C.	7.	18.	29.	10.	21.	2.	13.	24.	5.	16.	27.	8.	19.	0.	11.	22.	3.	14.	25.

U. Pr.

heading. Sunday Letters.

II. 5—15. Name of month contracted to
"Mar."

Q. Pr.

heading. Sunday Letters.

II. 6—35. "March" omitted 8 times;
"April" omitted 15 times.

With reference to the Rules given by the foregoing Statute for knowing where the moveable Feasts and Holy-days fall, it is extraordinary that they should contain so material an error as that, the discussion and correction of which are summed up in the following learned observations, which have been communicated to the Editor by Professor De Morgan.

“EASTER DAY.

“In the years 1818 and 1845, Easter day, as given by the *rules* in 24 Geo. II. cap. 23. (known as the act for the *change of style*) contradicted the *precept* given in the preliminary explanations. The precept is as follows;—

“‘*Easter-day*, on which the rest’ of the moveable feasts ‘depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twenty-first Day of *March*; and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.’

“But in 1818 and 1845, the full moon fell on a Sunday, and yet the rules gave *that same Sunday* for Easter day. Much discussion was produced by this circumstance in 1818: but a repetition of it in 1845 was nearly altogether prevented by a timely* reference to the intention of those who conducted the Gregorian reformation of the calendar. Nevertheless, seeing that the apparent error of the Calendar is due to the precept in the Act of Parliament, which is both erroneous and insufficient, and that the difficulty will recur so often as Easter day falls on the day of full moon,—it may be advisable to select from the two articles cited in the note such of their conclusions and rules, without proof or controversy, as will enable the reader to understand the main points of the Easter question, and, should he desire it, to calculate for himself the Easter of the old or new style, for any given year.

“1. In the very earliest age of Christianity, a controversy arose as to the mode of keeping Easter, some desiring to perpetuate the *passover*, others to keep the *festival of the Resurrection*. The first afterwards obtained the name of *Quartadecimans*, from their Easter being always kept on the *fourteenth* day of the moon (Exod. xii. 18, Levit. xxiii. 5.).

* “In the *Companion to the Almanac* for 1845, is a paper by Professor De Morgan, ‘On the Ecclesiastical Calendar’, the statements of which, so far as concerns the Gregorian Calendar, are taken direct from the work of Clavius, the principal agent in the arrangement of the reformed reckoning. This was followed, in the *Companion to the Almanac* for 1846, by a second paper, by the same author, headed ‘On the earliest printed almanacs’, much of which is written in direct supplement to the former article.

But though it is unquestionable that a Judaizing party existed, it is also likely that many dissented on chronological grounds. It is clear that no *perfect* anniversary can take place, except when the fourteenth of the moon, and with it the passover, falls on a Friday. Suppose, for instance, it falls on a Tuesday: one of three things must be done. Either (which seems never to have been proposed) the crucifixion and resurrection must be celebrated on Tuesday and Sunday, with a wrong interval; or the former on Tuesday, the latter on Thursday, abandoning the first day of the week; or the former on Friday, and the latter on Sunday, abandoning the paschal commemoration of the crucifixion.

"The last mode has been, as every one knows, finally adopted. The disputes of the first three centuries did not turn on any *calendar* questions. The Easter question was merely the symbol of the struggle between what we may call the Jewish and Gentile sects of Christians: and it nearly divided the Christian world, the Easterns, for the most part, being *quartadecimans*. It is very important to note that there is no recorded dispute about a method of predicting the new moon, that is, no general dispute leading to formation of sects: there may have been difficulties, and discussions about them. The Metonic cycle, presently mentioned, must have been used by many, perhaps most, churches.

"2. The question came before the Nicene Council (A.D. 325) not as an astronomical, but as a doctrinal, question: it was, in fact, this, Shall the *passover** be treated as a part of Christianity? The Council resolved this question in the negative, and the only information on its premises and conclusion, or either, which comes from itself, is contained in the following sentence of the synodical epistle, which epistle is preserved by Socrates and Theodoret. 'We also send you the good news concerning the unanimous consent of all in reference to the celebration of the most solemn feast of Easter, for this difference also has been made up by the assistance of your prayers: so that all the brethren in the East, who formerly celebrated this festival *at the same time as the Jews*, will in future conform *to the Romans and to us*, and to all who have of old observed *our manner* of celebrating Easter.' This is all that can be found on the subject: none of the stories about the Council ordaining the astronomical mode of finding Easter, and introducing the Metonic cycle into ecclesiastical reckoning, have any contemporary evidence: the canons which purport to be those of the Nicene Council

* "It may be necessary to remind some English readers that in Latin and its derived European languages, what we call Easter is called the passover (*pascha*). The Quartadecimans had the *name* on their side: a possession which often is, in this world, nine points of the law.

do not contain a word about Easter; and this is evidence, whether we suppose those canons to be genuine or spurious.

"3. The astronomical dispute about a lunar cycle for the prediction of Easter either commenced, or became prominent by the extinction of greater ones, soon after the time of the Nicene Council. It is useless to record details of these disputes in a summary: the result was, that in the year 463, Pope Hilarius employed Victorinus of Aquitaine to correct the Calendar, and Victorinus formed a rule which lasted until the sixteenth century. He combined the Metonic cycle and the solar cycle, presently described. But this cycle bears the name of Dionysius Exiguus, a Scythian settled at Rome, about A.D. 530, who adapted it to his new yearly reckoning, when he abandoned the æra of Diocletian as a commencement, and constructed that which is now in common use.

"4. With Dionysius, if not before, terminated all difference as to the mode of keeping Easter which is of historical note: the increasing defects of the Easter cycle produced in time the remonstrance of persons versed in astronomy, among whom may be mentioned Roger Bacon, Sacrobosco, Cardinal Cusa, Regiomontanus, &c. From the middle of the sixth to that of the sixteenth century, one rule was observed.

"5. The mode of applying astronomy to chronology has always involved these two principles. First, the actual position of the heavenly body is not the object of consideration, but what astronomers call its *mean place*, which may be described thus. Let a fictitious sun or moon move in the heavens, in such manner as to revolve among the fixed stars at an average rate, avoiding the alternate accelerations and retardations which take place in every planetary motion. Thus the fictitious (say *mean*) sun and moon are always very near to the real sun and moon. The ordinary clocks show time by the mean, not the real, sun: and it was always laid down that Easter depends on the opposition (or full moon) of the mean sun and moon, not of the real ones. Thus we see that, were the calendar ever so correct as to the *mean* moon, it would be occasionally false as to the *true* one: if, for instance, the opposition of the mean sun and moon took place at one second before midnight, and that of the real bodies only two seconds afterwards, the calendar day of full moon would be one day before that of the common almanacs. Here is a way in which the discussions of 1818 and 1845 might have arisen: the British legislature has defined *the moon* as the regulator of the paschal calendar. But this was only a part of the mistake.

"6. Secondly, in the absence of perfectly accurate knowledge of the solar and lunar motion (and for convenience, even if such know-

ledge existed), cycles are, and always have been taken, which serve to represent those motions nearly. The famous Metonic cycle, which is introduced into ecclesiastical chronology under the name of the cycle of the golden numbers, is a period of 19 Julian* years. This period, in the old calendar, was taken to contain exactly 235 *lunations*, or intervals between new moons, of the mean moon. Now the state of the case is this;—

“ 19 average Julian years make 6939 days 18 hours

“ 235 average lunations make 6939 days 16 hours 31 minutes.

“ So that successive cycles of golden numbers, supposing the first to start right, amount to making the new moons fall too late, gradually, so that the mean moon of *this cycle* gains 1 hour 29 minutes in 19 years upon the mean moon of the heavens, or about a day in 30 years. When the calendar was reformed, the calendar new moons were four days in advance of the mean moon of the heavens: so that, for instance, calendar full moon on the 18th usually meant real full moon on the 14th.

“7. If the difference above had not existed, the moon of the heavens (the mean moon at least), would have returned permanently to the same days of the month in 19 years; with an occasional slip arising from the unequal distribution of the leap years, of which a period contains sometimes five and sometimes four. As a general rule, the days of new and full moon in any one year would have been also the days of new and full moon of a year having 19 more units in its date. Again, if there had been no leap years, the days of the month would have returned to the same days of the week every seven years. The introduction of occasional 29ths of February disturbs this, and makes the permanent return of month days to week days occur only after 28 years. If all had been true, the lapse of 28 times 19, or 532 years, would have restored the year in every point: that is, A.D. 1, for instance, and A.D. 533, would have had the same almanac in every matter relating to week days, month days, sun, and moon (mean sun and moon at least). And on the supposition of its truth, the old system of Dionysius was framed. Its errors are, first, that the moments of mean new moon advance too much by 1h. 29m. in 19 average Julian years; secondly, that the average Julian year of $365\frac{1}{4}$ days is too long by 11m. 10s.

“8. The Council of Trent, moved by the representations made on the state of the Calendar, referred the consideration of it to the Pope.

* “The Julian year is a year of the Julian calendar, in which there is leap year every fourth year. Its average length is therefore 365 days and a quarter.

In 1577, Gregory XIII. submitted to the Roman Catholic Princes and Universities a plan presented to him by the representatives of Aloysius Lilius, then deceased. This plan being approved of, the Pope nominated a commission to consider its details, the working member of which was the Jesuit Clavius. A short work was prepared by Clavius, descriptive of the new calendar: this was published* in 1582, with the Pope's bull (dated February 24, 1581) prefixed. A larger work was prepared by Clavius, containing fuller explanation, and entitled 'Romani Calendarii a Gregorio XIII. Pontifice Maximo restituti Explicatio.' This was published at Rome in 1603, and again in the collection of the works of Clavius in 1612.

"9. The following extracts from Clavius settle the question of the meaning of the term *moon*, as used in the Calendar:—

" 'Who, except a few who think they are very sharp-sighted in this matter, is so blind as not to see that the 14th of the moon and the full moon are not the same things in the Church of God? . . . Although the Church, in finding the new moon, and from it the 14th day, *uses neither the true nor the mean motion of the moon*, but measures only according to the order of a cycle; it is nevertheless undeniable that the mean full moons found from astronomical tables are of the greatest use in determining the cycle which is to be preferred . . . the new moons of which cycle, in order to the due celebration of Easter, should be so arranged that the 14th days of those moons, reckoning from the day of new moon *inclusive*, should not fall two or more days before the mean full moon, but only one day, or else on the very day itself, or not long after. And even thus far the Church need not take very great pains . . . for it is sufficient that all should reckon by the 14th day of the moon in the cycle, even though sometimes it *should be more than one day before or after* the mean full moon. . . . We have taken pains that in our cycle the new moons should *follow* the real new moons, so that the 14th of the moon should fall either the day before the mean full moon, or on that day, or not long after; and this was done on purpose, for if the new moon of the cycle fell on the same day as the mean new moon of the astronomers, it might chance that we should celebrate Easter on the same day as the Jews or the Quartadeciman heretics, which would be absurd, or else before them, which would be still more absurd.'

"From this it appears that Clavius continued the calendar of his

* "The title of this work, which is the authority on all points of the new calendar, is 'Kalendarium Gregorianum Perpetuum. Cum Privilegio Summi Pontificis Et Aliorum Principum. Romæ, Ex Officina Dominici Basæ. MDLXXXII. Cum Licentia Superiorum' (Quarto, pp. 60).

predecessors in the choice of the *fourteenth* day of the moon. Our legislature lays down the day of the *full moon*: and this mistake appears to be rather English than Protestant; for it occurs in missals published in the reign of Queen Mary. The calendar lunation being $29\frac{1}{2}$ days, the middle day is the *fifteenth* day, and this is and was reckoned as the day of the full moon. There is every right to presume that the original passover was a feast of the *real full moon*: but it is most probable that the moons were then reckoned, not from the astronomical conjunction with the sun, which nobody sees except at an eclipse, but from the day of *first visibility* of the new moon. In fine climates this would be the day or two days after conjunction; and the fourteenth day from that of first visibility inclusive, would very often be the day of full moon. The following is then the proper correction of the precept in the Act of Parliament:—

“Easter Day, on which the rest depend, is always the first Sunday after the *fourteenth day* of the *calendar moon* which happens upon or next after the twenty-first day of March, *according to the rules laid down for the construction of the Calendar*; and if the *fourteenth day* happens upon a Sunday, Easter Day is the Sunday after.

“10. Further it appears that Clavius valued the celebration of the festival after the Jews, &c., more than astronomical correctness. He gives comparison tables which would startle a believer in the astronomical intention of his calendar: they are to show that a calendar in which the moon is always made a day older than by him, *represents the heavens better than he has done, or meant to do*. But it must be observed that this diminution of the real moon’s age has a tendency to make the English explanation often practically accordant with the calendar. For the fourteenth day of Clavius *is* generally the fifteenth day of the mean moon of the heavens, and therefore most often that of the real moon. But for this, 1818 and 1845 would not have been the only instances of our day in which the English precept would have contradicted the calendar.

“11. In the construction of the calendar, Clavius adopted the ancient cycle of 532 years, but, we may say, without ever allowing it to run out. At certain periods, a shift is made from one part of the cycle into another. This is done whenever what should be Julian leap year is made a common year, as in 1700, 1800, 1900, 2100, &c. It is also done at certain times to correct the error of 1h. 19m., before referred to, in each cycle of golden numbers: Clavius, to meet his view of the amount of that error, put forward the moon’s age a day 8 times in 2500 years. As we cannot enter at full length into the explanation, we must content ourselves with giving a set of rules, inde-

pendent of tables, by which the reader may find Easter for himself in any year, either by the old calendar or the new. Any one who has much occasion to find Easters and moveable feasts should procure Francœur's* tables.

“12. *Rule for determining Easter day of the Gregorian Calendar in any year of the new style.* To the several parts of the rule are annexed, by way of example, the results for the year 1849.

- I. Add 1 to the given year. (1850).
- II. Take the quotient of the given year divided by 4, neglecting the remainder. (462).
- III. Take 16 from the centurial figures of the given year, if it can be done, and take the remainder. (2).
- IV. Take the quotient of III. divided by 4, neglecting the remainder. (0).
- V. From the sum of I., II., and IV., subtract III. (2310).
- VI. Find the remainder of V. divided by 7. (0).
- VII. Subtract VI. from 7; this is the number of the dominical letter

A	B	C	D	E	F	G
1	2	3	4	5	6	7

 (7; dominical letter G).
- VIII. Divide I. by 19, the remainder (or 19, if no remainder) is the *golden number*. (7).
- IX. From the centurial figures of the year subtract 17, divide by 25, and keep the quotient. (0).
- X. Subtract IX. and 15 from the centurial figures, divide by 3, and keep the quotient. (1).
- XI. To VIII. add ten times the next less number, divide by 30, and keep the remainder. (7).
- XII. To XI. add X. and IV., and take away III., throwing out thirties, if any. If this give 24, change it into 25. If 25, change it into 26, whenever the golden number is greater than 11. If 0, change it into 30. Thus we have the epact, or age of the *Calendar* moon at the beginning of the year. (6).

When the Epact is 23, or less.

XIII. Subtract XII., the epact, from 45. (39).

XIV. Subtract the epact from 27, divide by 7, and keep the remainder, or 7, if there be no remainder. (7).

XV. To XIII. add VII., the dominical number, (and 7 besides, if XIV. be greater than VII.,) and subtract XIV., the result is the day of March, or if more than 31, subtract 31, and the result is the day of April, on which Easter Sunday falls. (39; Easter day is April 8).

When the Epact is greater than 23.

XIII. Subtract XII., the epact, from 75.

XIV. Subtract the epact from 57, divide by 7, and keep the remainder, or 7, if there be no remainder.

* “ ‘Manuels-Roret. *Théorie du Calendrier et collection de tous les Calendriers des Années passées et futures.*...Par L. B. Francœur, ...Paris, à la librairie encyclopédique de Roret, Rue Hautefeuille, 10 bis. 1842.’ (12mo.) In this valuable manual, the 35 possible almanacs are given at length, with such preliminary tables as will enable any one to find, by mere inspection, which almanac he is to choose for any year, whether of old or new style.

"In the following examples, the several results leading to the final conclusion are tabulated.

Given year	1592	1637	1723	1853	2018	4686
I.	1593	1638	1724	1854	2019	4687
II.	398	409	430	463	504	1171
III.	—	0	1	2	4	30
IV.	—	0	0	0	1	7
V.	1991	2047	2153	2315	2520	5835
VI.	3	3	4	5	0	4
VII.	4	4	3	2	7	3
VIII.	16	4	14	11	5	13
IX.	—	—	0	0	0	1
X.	0	0	0	1	1	10
XI.	16	4	24	21	15	13
XII.	16	4	23	20	13	0 say 30
XIII.	29	41	22	25	32	45
XIV.	4	2	4	7	7	6
XV.	29	43	28	27	32	49
Easter day	Mar. 29	Apr. 12	Mar. 28	Mar. 27	Apr. 1	Apr. 18

"13. *Rule for determining Easter Day of the Antegregorian Calendar in any year of the old style.* To the several parts of the rule are annexed, by way of example, the results for the year 1287. The steps are numbered to correspond with the steps of the Gregorian rule, so that it can be seen what augmentations the latter requires.

- I. Set down the given year. (1287).
 - II. Take the quotient of the given year divided by 4, neglecting the remainder. (321).
 - V. Take 4 more than the sum of I. and II. (1612).
 - VI. Find the remainder of V. divided by 7. (2).
 - VII. Subtract VI. from 7; this is the number of the dominical letter

A	B	C	D	E	F	G
1	2	3	4	5	6	7

 (5; dominical letter E).
 - VIII. Divide one more than the given year by 19, the remainder (or 19 if no remainder) is the golden number. (15).
 - XII. Divide 3 less than 11 times VIII. by 30; the remainder (or 30 if there be no remainder) is the epact. (12).
- | | |
|---|---|
| <p><i>When the Epact is 23, or less.</i></p> <p>XIII. Subtract XII., the epact, from 45. (33).</p> <p>XIV. Subtract the epact, from 27, divide by 7, and keep the remainder, or 7, if there be no remainder. (1).</p> | <p><i>When the Epact is greater than 23.</i></p> <p>XIII. Subtract XII., the epact, from 75.</p> <p>XIV. Subtract the epact from 57, divide by 7, and keep the remainder, or 7, if there be no remainder.</p> |
|---|---|
- XV. To XIII. add VII., the dominical number, (and 7 besides if XIV. be greater than VII.,) and subtract XIV., the result is the day of March, or if more than 31, subtract 31, and the result is the day of April, on which Easter Sunday (old style) falls. (37; Easter day is April 6).

"These rules completely represent the old and new Calendars, so far as Easter is concerned. For further explanation we must refer to the articles cited at the commencement."

This leaf is intended to represent the 21st and 22nd pages of the MS. Book. They form a blank leaf, which is of the same paper as that of the other leaves of the MS., and also has, at the lower inner corner, the hole through which the tape ran, by which the MS. was annexed to the Transmiss.

The Order for Morn̄ing Prayer, daily throughout the year̄.

A¶ the begiñing of Morn̄ing prayer the Minister shall read with a loud voice some one, or more of these sentences of the Scriptures, that follow. And then hē shall say that which is written after the said sentences.

When the wicked man turneth away from his Ezek. 18. 27. wickedness̄, that hē hath coñmitted, and dōth that which is lawfull and right, hē shall save his soul̄ alive.

I acknowledge my transgressions, and my sin is Psa.¹ 51. 3. ever before me.

Hide thy face from my Sin̄s, and blo^t out all Psa.¹ 51. 9. mine iniquities.

The Sacrifices of God are a broken Spiri^t. a Psa.¹ 51. 17. broken and a contrite heart, O God, thou wilt not despise.

In this collation of the most recent editions of the Book of Common Prayer for Ireland issued by the Patentees, with the MS. Book preserved in the Rolls' Office, Dublin, the letters *U. Pr.* denote the University Press nonpareil 24's of 1845, and *Q. Pr.* the Queen's Printers' 4to. edition of 1846.

Of these books it may be observed, generally, that they differ greatly from the MS. in the use or disuse of capital letters; in modernising the spelling of many words; in the mode of contraction in the Scripture references; in the introduction of ¶ before Rubrics; and in punctuation: but it has not been thought requisite to particularise such errors except in cases where the sense is perverted or obscured. All instances, however, of the insertion, suppression, or mutilation of Prayers or Rubrics, or of the interpolation or omission of words, are noticed.

- l. 1. The 23rd page of the MS. Book commences with "The Order".
- l. 1. In "Prayer", an "i" altered into the "y".
- l. 3. In "prayer", an "i" altered into the "y".
- l. 11. In "alive", the "a" has been retouched; and there is an erasure immediately over that letter.

Mornøing Prayer

Joel 2. 13. Rent your heart, and not your garments, and turn■ vnto the Lord your god : for hee^e is gracious, and mercifull, slow to anger, and of great kindness■, and repenteth him of the evill.
twenty/

Dan. 9. 9, 10. To the Lord our God belong mercies, and forgivenessē, though wee have rebelled against him : neither have wee obeyed the voice of the Lord our God, to walk■ in his lawes, which hee set before us.

Jer. 10. 24 O Lord correct mee, but with Judgment^e; not in thine anger, lest thou bring mee to nothing.

S. Mat. 3. 2 Repent ye; for the Kingdom■ of heaven is a hand.

S. Luke 15. 18, 19, I will arise and goe to my father, and will say vnto him; father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son■.

Ps. 143. 2. Enter not into Judgment with thy servant, O Lord; for in thy sight shall no man living be justified.

S. Joh. 1. 8, 9. If wee say, that wee have noē Sin■, wee deceive our selves, and the truth is not in vs. But, if wee confess our sin■s, he is faithfull and just

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1. 5. The 23rd page of the MS. Book has no catch-word.
1. 6. The 24th page of the MS. Book commences with the word "To". In the head line, in "Prayer", an "i" has been altered into the "y".
1. 7. In "against", the dot of the "i" is in darker ink.
1. 11. After "Judgement", comma altered to semicolon.
1. 20. After "Lord", comma altered to semicolon.
1. 22 (margin). The obliteration seemingly covers the figure "2".
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U. Pr.

1. 7. forgivenesses.
(68)

Q. Pr.

1. 7. forgivenesses.

Morning Prayer

to forgive vs our sin^as, and to c^alense vs from all
vnrighteousness^a.

Dearely beloved Breth^aren, the Scripture moveth
vs in sundry places, to acknowledge, and con-
fess^a our manifold sin^as and wickedness^a

and **twenty one/**

and that we^a should not dissemble nor cloake
them before the face of Almighty God our hea-
venly father, but confess^a them with an humble,
lowly, penitent, and obedient heart, to the end,
that we^a may obt^aain^a forgiveness^a of the same
by his infinite goodness^a, and mercy. And
although we^a ought a^a all t^ames humbly to ac-
knowledge our sin^as before god, yet ought we^a
most ch^afly so^a to do^a, when we^a assemble,
and meet^a together, to render thanks for the
great benefi^as, that we^a have received a^a his
hands, to se^a forth his most worthy praise, to
heare his most holy word, and to aske those
things, which are requisite, and necessary, as
well for the body as the soul. Wherefore I
pray, and beseech you as many as are here
p^aesent, to accompany me^a. with a pure heart,
and humble voice vnto the throne of the heavenly
grace, saying after me^a.

1. 3. "Dearely" written in an engrossing character.

1. 7. The 25th page of the MS. Book commences with the word "and". In the head line, in "Prayer", an "i" has been altered into the "y".

1. 11. In "obtain", the "a" written in darker ink on an "e".

1. 11. In "forgiveness", the "e" introduced in darker ink and in another hand-
writing.

Mornøing Prayer.

A Generall Confession to beſaid of the whole Congregation after the Miniſter, all kneeling.

Almighty, and moſt merciful father; we have erred, and ſtrayed from thy waies like loſt ſheep

twenty two/

we

We have followed too much the devices, and deſires of our owne hearts. We have offended againſt thy holy lawes. We have left undone thoſe things, which we ought to have done; And we have done thoſe things, which we ought not to have done; and there is no health in vs. But thou, O Lord, have mercy vpon vs, miſerable Offenders... Spare thou them, o god, which confeſſe their faults... Reſtore thou them, that are penitent; According to thy promiſes declared vnto mankind in Chriſt Jeſu our Lord. And grant, O moſt mercifull father, for his ſake; that we may hereafter live a godly, righteous, and ſober life, to the glory of thy holy name. Amen.

The Abſolution or Remiſſion of Sinnes

-
1. 8. The 26th page of the MS. Book commences with the word "We". In the head line, in "Prayer", an "i" has been altered into the "y".
 1. 10. A period between "thy" and "holy".
 1. 11. After "done", comma altered to ſemicolon.
 1. 13. After "done", comma altered to ſemicolon.
 1. 17. After "penitent", comma altered to ſemicolon.

Morning Prayer

to be^þ pronounced by the Priest alone,
standing; the people still kneeling.

Almighty God, the father of our Lord Jesus
Christ, who desireth not the death of a Sinner,
but rather, that he[¶] may turn^þ from his wicked-
nesse^þ, and live ; and hath given power,

and twenty three

Co^mmandment to his Ministers to declare, and
pronounce to his people, being penitent, the
absolution, and remission of their^þ Sinns : he[¶]
pardoneth, and absolveth all them, that truly
repent, and vnfeignedly believe his holy Gospel.
Wherefore le[¶] vs beseech him to graⁿt vs true
repentance, and his holy spirit, that those things
may please him, which we^þ doe a^t this p^rsent,
and that the rest of our life hereafter may be^þ
pure, and holy, so[¶] that a^t the last we[¶] may
come to his eterna^{¶¶¶} joy, through Jesus Christ
our Lord.

The people shall answer^þ here ; and a^{¶¶¶}
the end of all other pray^rers,

Amen

Then the Minister shall kneel^þ, and say

-
1. 1. In "Priest", "ei" altered into the "ie".
 1. 2. After "standing", comma altered to semicolon.
 1. 6. After "live", comma altered to semicolon.
 1. 7. "and", this catch-word is not repeated at the commencement of the following page.
 1. 8. The 27th page of the MS. Book commences with the word "Co^mmandment". In the head line, in "Prayer", an "i" has been altered into the "y".

Morning Prayer

the Lords prayer with an audible voice;
the people also kneeling, and repeating
it with him, both here, and wheresoever
else it is vsed in divine service.

Our father, which art in heaven, hallowed be
thy name. Thy Kingdom come. Thy will
be done in earth, as it is in heaven. Give vs
twenty four/ this

this day our daily bread. And forgive vs our
trespasses, as we forgive them, that trespass
against vs. And lead vs not into temptation;
but deliver vs from evill; for thine is the King-
dom, and the power, and the glory, for ever
and ever. Amen

Then likewise he shall say,
O Lord, open thoug^{ht}h our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save vs.

Answer.

O Lord, make haste to help vs.

Here all standing vp, the Priest shall say,
Glory be to the father, and to the son; and
to the holy Ghost;

-
1. 5. "Our" written in an engrossing character.
1. 9. The 28th page of the MS. Book commences with the word "this". In the head
line, in "Prayer", an "i" has been altered into the "y".
1. 11. After "temptation", comma altered to semicolon.

Morning Prayer

Answer.

As it was in the beḡining, is now, and ever shall
beḡ : world without end. Amen

Priest.

Praise ye the Lord.

Answer.

The Lords name beḡ praised.

Then **twenty five/**

Then shall beḡ said, or sung this Psalm
following: Except on Easterday, vpon which
another Anthem is appointed : And on the
nineteenth day of every month it is not to beḡ
read here, but in the ordinary course of the
Psalms.

O come, leꝰ vs sing vnto the Lord : leꝰ vs venite
exultemus
domino
heartily rejoyce in the strength of our saluation. Psa: 95.
Let vs come before his p̄sence with thanksgiving :
and shew our selues glad in him with Psalms.
ffor the Lord is a great God: and a great King
above all Gods.

In his hand are all the Corners of the earth : and
the strength of the hills is his also.

The sea is his, and heḡ made it : - and his hands
prepared the dry land.

O come, leꝰ vs worshipping, and fall down : and
kneel before the Lord our maker.

l. 9. The 29th page of the MS. Book commences with the word "Then". In the head
line, in "Prayer", an "i" has been altered into the "y".

Morning Prayer

ffor hee is the Lord our God: and wee are the
people of his pasture, and the sheepe of his hand.
To day if ye will heare his voice, harden not yo^r
hearts: as in the provocacon, and as in the day of
temptation in the wilderness:

When your fathers tempted mee: proved mee,
and saw my works.

^u
fforty
^A

twenty six/

^u
fforty yeares long was I grieved with this gene-
ration, and said: it is a people that doe erre in
theire hearte, for they haue not knowen my
waies.

Vnto whom I sware in my wrath: that they
should not enter into my rest.

Glory be to the father, and to the sonne: and
to the holy Ghost;

As it was in the beginning, is now, and ever shall
bee: world without end. Amen.

Then shall follow the Psalmes in order as
they are appointed. And at the end of every
Psalm throughout the yeares, and likewise at the
end of Benedicite, Benedictus, Magnificat, and
Nunc dimittis, shall be repeated,
Glory be to the father, and to the Sonne: and
to the holy Ghost;

-
1. 10. The 30th page of the MS. Book commences with the word "^ufforty". In the head
line, in "Prayer", an "i" has been altered into the "y".
1. 17. After "holy Ghost", comma altered to semicolon.

Morneing Prayer

Answer.

As it was in the beġining, is now, and ever shall be: world without end. Amen.

Then shall be read distinctly with an audible voice the first lesson, taken out of the old testament, as is appointed in the Kalendar, (except there be proper lessons assigned for that day:) he, that readeth, so standing, and turning himself; as he may best be heard of all such as are present. And after that shall be said, or sung in English the Hymn,

called **twenty seven**

called Te Deum Laudamus, daily throughout the year.

Note that before every lesson the Minister shall say, Here beginneth such a Chapter, or verse of such a Chapter of such a book: And after every lesson, Here endeth the first, or the second lesson.

We Praise thee o God: we acknowledge thee to be the Lord.

Te deum
laudamus

All the earth doth worship thee: the father everlasting.

To thee all Angels cry aloud: the heavens, and all the powers therein.

-
1. 13. The 31st page of the MS. Book commences with the word "called". In the head line, in "Prayer", an "i" has been altered into the "y".
1. 20. "We" written in an engrossing character.

Morning Prayer

To thee Cher^u~~u~~bin and Seraphin : continually do~~u~~
cry,

Holy, holy, holy : Lord God of ~~Sabbath~~^o : Sa-
bath

Heaven, & earth are full of the Majesty : of thy
Glory.

The glorious Company of the Apostles : praise
thee.

The goodly fellowship of the Prophet~~e~~ : praise
thee.

The noble Army of Martyrs : praise thee.

The holy Church throughout all the world :
doth acknowledge thee.

The father : of an infinite Majesty ;

Thine honor^uable, true : and only Son~~u~~ ;

Also~~u~~ the holy ghost : the comforter.

Thou art the King of glory : O Christ.

Thou art the everlasting Son~~u~~ : of the father.

When thou tookest vpon thee to deliver man :
thou didst not abhor~~u~~ the Virgins womb.

twenty eight

When thou hadst overcome the Sharpness~~u~~ of
death: thou didst open the Kingdom~~u~~ of heaven
to all believers.

l. 5. After "Majesty", semicolon, apparently, altered to colon.

l. 11. After "Martyrs", period altered to colon.

l. 21. The 31st page of the MS. Book has no catch-word.

l. 22. The 32nd page of the MS. Book commences with the word "When". In the head line, in "Prayer", an "i" has been altered into the "y".

Morning Prayer

Thou sittest a^u the right hand of God: in the glory of the father.

We^u believe, that thou shalt come: to be^e our Judge

We^e therefore pray thee, help^e thy servant: whom thou hast redeemed with thy p^{re}cious blood Make them to be^e numbred with thy Saints: in glory everlasting.

O Lord, Save thy people: and bless^e thine heritage.

Govern them: and lift them vp for ever.

Day by day: we^u magnifie thee;

And we^e worship thy name: ever world without end.

Vouchsafe, o Lord: to keep^u vs this day without sin^u.

O Lord, haue mercy vpon vs: haue mercy vpon vs.

O Lord, lett thy mercy lighten vpon vs: as our trust is in thee.

O Lord, in thee haue I trusted: le^u me^u never be^u confounded.

Or this Canticle, Benedicite, omnia
opera domini.

O all ye works of the Lord, bless^e ye the Lord: praise him, and magnifie him for ever.

l. 3. After "come", semicolon, apparently, altered to colon.

l. 24. "O" written in an engrossing character.

Morning Prayer

O ye Angels of the Lord, bless ye the Lord :
praise him, and magnifie him for ever.

O ye heavens, bless ye the lord : praise him,
and magnifie him for ever.

twenty nine

O

O ye waters, that beē above the firmament,
bless ye the Lord : praise him, and magnifie
him for ever.

O all ye powers of the Lord, bless ye the Lord :
praise him, and magnifie him for ever.

O ye Sun, and Moon, bless ye the Lord :
praise him, and magnifie him for ever.

O ye star's of heaven, bless ye the Lord : praise
him, and magnifie him for ever :

O ye show'rs, and dew, bless ye the lord :
praise him, and magnifie him for ever.

O ye winds of God, bless ye the Lord : praise
him, and magnifie him forever.

O ye fire, and heat, bless ye the Lord : praise
him and magnifie him for ever.

O ye winter, and Summer, bless ye the Lord :
praise him, and magnifie him for ever.

O ye dew's, and frosts, bless ye the Lord :
praise him, and magnifie him for ever.

O ye frost, and cold, bless ye the Lord : praise
him, and magnifie him for ever.

O ye Ice, and Snow, bless ye the Lord : praise
him, and magnifie him for ever.

1. 6. The 33rd page of the MS. Book commences with the words "O ye waters". In the head line, in "Prayer", an "i" has been altered into the "y".

Morning Prayer

O ye nights, and days, bless^e ye the Lord : praise him, and magnifie him for ever.

O ye light, and darkness^e, bless^e ye the Lord : praise him, and magnifie him for ever.

O ye **thirty**

O ye ligh^tnings, and clouds, bless^e ye the Lord : praise him, and magnifie him for ever,

O le^t the earth bless^e the Lord : yea, le^t it praise him, and magnifie him for ever.

O ye mountain^es, and hills, bless^e ye the lord : praise him, and magnifie him for ever

O all ye green things vpon the earth, bless^e ye the lord : praise him, and magnifie him for ever.

O ye wells, bless^e ye the Lord : praise him, and magnifie him for ever.

O ye Seas, and flo^ouds, bless^e ye the Lord : praise him, and magnifie him for ever,

O ye whales, and all that move in the waters ; bless^e ye the Lord : praise him, and magnifie him for ever.

O all ye fowl^s of the aire, bless^e ye the Lord : praise him, and magnifie him for ever.

O all ye beasts, and cattl^e, bless^e ye the Lord : praise him, and magnifie him for ever. . .

1. 1. In "days", the "ie" altered into the "y".

1. 6. The 34th page of the MS. Book commences with the words "O ye". In the head line, in "Prayer", an "i" has been altered into the "y".

1. 17. In "floods", an "o" altered into the "u".

Morning Prayer

O ye Children of men, bless ye the Lord : praise him, and magnifie him for ever,

O le¹ Israc¹ bless the Lord : praise him, and magnifie him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye servants of the Lord, bless ye the Lord : praise him, and magnifie him for ever.

O ye Spirits, and soul^s of the righteous, bless ye the lord : praise him, and magnifie him for ever.

O ye holy, and humble men of heart, bless ye the Lord : praise him, and magnifie him for ever.

thirty one

O

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnifie him for ever.

Glory be to the father, and to the son¹ : and to the holy Ghost ;

As it was in the begiñing, is now, and ever shall be¹ : world without end. Amen :

Then shall be¹ read in like manner the second Lesson, taken out of the New Testament.

And after that, the Hymn following ;
except when that shall happen to be¹
read in the Chapter for the day, or for
the Gospel on S^t John Baptists Day.

1. 14. The 35th page of the MS. Book commences with the word "O". In the head line, in "Prayer", an "i" has been altered into the "y".

1. 17. After "holy Ghost", comma altered to semicolon.

Morning Prayer.

Blessed be the Lord God of Is^rael : for he^e hath visi^ted, and redeemed his people ;
 And hath raised vp a mighty Salvation for vs :
 in the house of his servant David ;
 As he^e spake by the mouth of his holy Prophets :
 which have been^e since the world began ;
 That we^e should be^e saved from our en^emies :
 and from the hands of all that hate vs ;
 To perform^e the mercy promised to our fore-
 fathers : and to remember his holy Cov^enant ;
 To perform^e the oath which he^e sw^are to our
 forefather Abraham : that he would give vs ;
 That we^e being delivered out of the hand of our
 en^emies : might serve him without fear^e ;

Benedictus.
 S: Luke. i. 68.

In **thirty two**

In holiness^e, and righteousness^e before him : all
 the dayes of our life.
 And thou, Child, shalt be^e called the Prophe^e of
 the highest : for thou shalt go^e before the face
 of the Lord to prepare his way^s.
 To give knowledge of Salvation^{un} to his people :
 for the remission of their^e sin^s,
 Through the tender mercy of our God : whereby
 the day-spring from on high hath visi^ted vs ;

-
1. 1. "Blessed" written in an engrossing character.
 1. 7. The final word was originally written "emmies".
 1. 14. In "enemies", the "e" written on an "i".
 1. 16. The 36th page of the MS. Book commences with the word "In". In the head line, in "Morning", a dot has been placed over the letter "i", and in "Prayer", an "i" has been altered into the "y".
 1. 17. In "dayes", an "i" altered into the "y".
 1. 20. In "ways", "ie" altered into the "y".
 1. 21. The "un" interlined in writing of different character.

Morning Prayer

To give light to them that si^t in darkness,
and in the Shad^{ow} of death: and to guide our
feet into the way of peace.

Glory be to the father, and to the son: and to
the holy Ghost;

As it was in the beginn^{ing}, is now, and ever shall
be: world without end. Amen.

Or this Psalm, Jubilate Deo.

O be joyfull in the Lord: all ye lands; serve
the Lord with gladness, and come before his
presence with a song.

Be ye sure, that the Lord he is god: it is he
that hath made vs, and not we: our selves, we
are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving,
and into his Courts with praise: be thankful
vnto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting:
and his truth endureth from generation to
generation.

thirty three/

Glory

Glory be to the father, and to the son: and to
the holy Ghost;

As it was in the beginn^{ing}, is now, and ever shall
be: world without end. Amen.

1. 9. "O" written in an engrossing character.

1. 22. The 37th page of the MS. Book commences with the word "Glory", over which
is a blot. In the head line, in "Prayer", an "i" has been altered into the "y".

U. Pr.

1. 8. After "Jubilate Deo", "Psalm c." added.

Q. Pr.

1. 8. After "Jubilate Deo", "PSALM C." added.

Morning Prayer

Then shall be sung, or said the Apostles Creed by the Minister, and the people standing. Except only such dayes as the Creed of St. Athanasius is appointed to be read.

I believe in God the father Almighty, maker of heaven and earth: and his in Jesus Christ his only son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell; the third day he rose againe from the dead, he ascended into heaven, and sitteth on the right hand of God the father Almighty: from thence he shall come to Judge the quick and the dead.

I believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the forgiveness of sinnes; the Resurrection of the body, and the life everlasting. Amen:

And after that, these prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

1. 3. In "dayes", an "i" has been altered into the "y".
 1. 6. "I" written in an engrossing character.

U. Pr.

Q. Pr.

1. 4. *Saint Athanasius.*

1. 4. *Saint Athanasius.*

1. 20. This Creed is in three paragraphs.

1. 20. This Creed is in three paragraphs.

Morning Prayer

Answer.

And with thy Spirit.

thirty four/

Minister

Minister.

Let us Pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon us.

Lord haue mercy vpon us.

Then the Minister, Clerks, and people shall
say the lords prayer with a loud voice.

Our father, which art in heaven, hallowed be
thy name. Thy Kingdom come. Thy will be
done in earth, as it is in heaven. Give vs this
day our daily bread. And forgive vs our tres-
passes, as we forgive them, that trespass
against vs. And lead vs not into temptation:
but deliver us from evil. amen

Then the Priest standing vp shall say,
O Lord, shew thy mercy vpon vs.

Answer.

And grant vs thy salvation.

Priest.

O Lord, saue the King.

Answer.

And mercifully hear vs when we call vpon
thee.

Priest.

Endue thy Ministers with righteousness.

l. 4. The 38th page of the MS. Book commences with the word "Minister".
l. 11. "Our" written in an engrossing character.

Morning Prayer

Answer.

And make thy chosen people joyfull.

Priest.

O Lord, saue thy people.

Answer.

And bless^e thine Inheritance

thirty five

Priest

Give peace in our t^mme, o Lord.

Answer.

Because there is none other that fighteth for vs,
but only thou, o god.

Priest.

O God, make cleane^e our hearts within vs.

Answer.

And take not thy holy Spirit from vs :

Then shall follow three Collects ; the first of the day, which shall be^e the same that is appointed a^m the Com^union ; the second for peace ; The third for grace to live well. And the two last Collects shall neuer alter, but daily be^e said a^m mornⁱng pray^er throughout all the year^e, as followeth ; all kneeling.

The second Collect for peace.

O God, who art the ^author of peace^e. and lover of ^concord, in knowled^ege of whom standeth our

1. 7. The 38th page of the MS. Book has no catch-word.

1. 8. The 39th page of the MS. Book commences with the word "Priest".

1. 25. "O God" written in an engrossing character.

1. 25. In "peace", the "e" is an alteration in darker ink, and such as to be nearly unintelligible.

Morning Prayer

eternall life, whose service is perfect freedom; defend vs thy humble servants in all assaults of our en^emies, that weꝑ surely trusting in thy defence, may not fear the power of any **ad**versaries, through the might of Jesus Christ our Lord. Amen.

The third Collect for Grace.

O Lord our heavenly father, Almighty and everlasting God, who hast safely brought vs to the thirty six/beginning

beginning of this day; defend vs in the same with thy mighty power, and graunt that this day we fall into no sin, neither run into any kind of danger; but that all our doings may beꝑ ordered by thy Governance, to doe always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

In Quires and places where they sing, here followeth the Anthem.

Then these five prayrs following are to beꝑ

-
- 1. 5. In "adversaries", the "ad" written in different ink on letters which it obliterates.
 - 1. 8. "O Lord" written in an engrossing character.
 - 1. 11. The 40th page of the MS. Book commences with the word "beginning".
 - 1. 15. In "always", the "y" written in different ink, on two letters which it obliterates.
 - 1. 20. In "prayrs", the "y" written in different ink, on two letters which it obliterates.
-

U. Pr.

Q. Pr.

1. 18. *Choirs.*

1. 20. The Rubric runs thus :

¶ *Then these six Prayers following are to be read here, except when the Litany is used; and then only are to be read the Prayer for the Chief Governor or Governors of Ireland, and also the two last, as they are there placed.*

Morning Prayer

read here, except when the Litany is read;
and then only the two last are to be read,
as they are there placed.

A prayer for the Kings Maiesty.

O Lord our heavenly father, high and mighty,
King of Kings, Lord of Lords, the only ruler of
Princes, who dost from thy throne behold all
the dwellers vpon earth; most heartily we
beseech thee with thy fauour to behold our most
gracious Soveraign Lord King Charles, and so
replenish him with the grace of thy holy Spirit,
that he may alway incline to thy will, and walk
in thy way: endue him plenteously with heavenly
gifts, grant him in health and wealth long to
live, strengthen him that he may vanquish and
overcome all his en^emies; and finally after this
life, he may attain everlasting joy and felicity,
through Jesus Christ our Lord. Amen.

thirty seven/

A prayer for the Royall family

Almighty God, the fountaine of all goodness,
we humbly beseech thee to bless our gracious
Queen Katharine, Mary the Queen mother,
James Duke of Yorke, and all the Royall family:

-
1. 4. In "prayer", the "y" written in darker ink, on an "i".
1. 5. "O Lord" written in an engrossing character.
1. 9. In "beseech", the "ee" written in different ink on "ie".
1. 19. The 40th page of the MS. Book has no catch-word.
1. 20. The 41st page of the MS. Book commences with the words "A prayer".
1. 21. "Almighty" written in an engrossing character.
1. 22. In "we", the "e" not quite clear.
1. 23. It is possible, that the "a" in "Katharine" was originally "e".

Morning Prayer

Endue them with thy holy spiri^t; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

Almighty God, in whose hands all earthly power doth consist, by whose will, providence, and spiri^t powers are ordaiⁿed, governments established, and diversities of Administrations are dispensed, W^e humbly beseech thee to bless the most honorable James Duke of

1. 6. "Almighty" written in an engrossing character.

U. Pr.

1. 6. to p. 90. 1. 3. Here follows
A Prayer for the Chief Governour or Governours of Ireland.
 ¶ *To be used after the Prayer for the Royal Family, or, when the Litany is used, after the Prayer* [We humbly beseech thee, &c.]
 ¶ *No Chief Governour is to be prayed for until he be Sworn.*
 ¶ *When there is a Lord Lieutenant, and also a Lord Deputy, or Lords Justices, then both shall be prayed for.*

ALMIGHTY God, from whom all Power is derived, We humbly beseech thee to bless thy *Servant* the *Lord Lieutenant* of Ireland, and to grant that *he* may use the Sword, which our Sovereign Lady the Queen hath committed into *his* Hand, with Justice and Mercy, according to thy blessed Will, for the protection of this People, and the true Religion established amongst us: Enlighten *him* with thy Grace, preserve *him* by thy Providence, and encompass *him* with thy Favour. Bless, we beseech thee, the whole Council; direct their consultations to the advancement of thy Glory, the good of thy Church, the honour of her sacred Majesty, and the safety and welfare of this

(88)

Q. Pr.

1. 6. to p. 90. 1. 3. Here follows
 ¶ *A Prayer for the Chief Governor or Governors of Ireland:*
To be used after the Prayer for the Royal Family, or when the Litany is used, after the Prayer [We humbly beseech thee, &c.]
 ¶ *No Chief Governor is to be prayed for until he be Sworn.*
 ¶ *When there is a Lord Lieutenant, and also a Lord Deputy, or Lords Justices, then both shall be prayed for.*

ALMIGHTY God, from whom all Power is derived, We humbly beseech thee to bless thy *Servant* the *Lord Lieutenant* of Ireland, and grant that *he* may use the Sword, which our Sovereign Lady the Queen hath committed into *his* Hand, with Justice and Mercy, according to thy blessed Will, for the protection of this People, and the true Religion established amongst us: Enlighten *him* with thy Grace, preserve *him* by thy Providence, and encompass *him* with thy Favour. Bless, we beseech thee, the whole Council; direct their Consultations to the advancement of thy Glory, the good of thy Church, the honour of her sacred Majesty, and the safety and welfare of this

Morning Prayer

Ormond his Grace, Lord **Lieftenant** Generall,
and General^l Governour of this Kingdom^l;
and ^l gran^tt that the sword which our dread
Sovera^lign^l Lord the King hath comitted into his
hand, he^l may wield in thy faith and fear^e, and
vse according to thy blessed will, and word.
Le^l thy grace enlighten him, thy goodness^e con-
firm^l him, and thy providence protect him.
Bless^e we^l beseech thee, the whole Council^l;
direct their^e consultations to the advancement of
the honour of his sacred Majesty,
thy glory, the good of thy Church,^l and y^e safety

l. 3. Between "and" and "grant", a word obliterated—probably "to".

l. 9. In "Council", the "i" written in different ink, on an "e".

l. 11. "the honour of his sacred Majesty," interlined in darker ink, and in a kind of square engrossing character.

U. Pr.

Kingdom. Grant this, O merciful Father,
for Jesus Christ his sake, our only Saviour
and Redeemer. *Amen.*

Or,

ALMIGHTY God, in whose hands all
Earthly Power doth consist, We humbly
beseech thee to bless
Lord Lieutenant General and General Go-
vernour of Ireland, And to grant that the
Sword, which our dread Sovereign Lady the
Queen hath committed into *his* Hand, *he*
may wield in thy Faith and Fear, and use
according to thy blessed Will and Word:
Let thy Grace enlighten *him*, thy Goodness
confirm *him*, and thy Providence protect
him. Bless, we beseech thee, the whole
Council; direct their consultations to the
advancement of thy Glory, the good of thy
Church, the honour of her sacred Majesty,
and the safety and welfare of this Kingdom.
Grant this, O merciful Father, for Jesus
Christ his sake, our only Saviour and Re-
deemer. *Amen.*

Q. Pr.

Kingdom. Grant this, O merciful Father,
for Jesus Christ his sake, our only Saviour
and Redeemer. *Amen.*

Or,

ALMIGHTY God, in whose hands all
Earthly Power doth consist, We humbly
beseech thee to bless
Lord Lieutenant General and General Go-
vernour of Ireland, And to grant that the
Sword, which our dread Sovereign Lady the
Queen hath committed into *his* Hand, *he*
may wield in thy Faith and Fear, and use
according to thy blessed Will and Word:
Let thy Grace enlighten *him*, thy Goodness
confirm *him*, and thy Providence protect
him. Bless, we beseech thee, the whole
Council: direct their Consultations to the
advancement of thy Glory, the good of thy
Church, the honour of her sacred Majesty,
and the safety and welfare of this Kingdom.
Grant this, O merciful Father, for Jesus
Christ his sake, our only Saviour and Re-
deemer. *Amen.*

These two Prayers were by an order of the King and Council, in 1715, substituted
for the Prayer beginning at l. 6. (p. 88.) in the text.

Morning Prayer

and welfare of this Kingdom. Grant this, O Merciful father, for Jesus Christ his sake, our only Saviour and Redeemer. Amen.

thirty eight

A prayer for the Clergy and people.
Almighty and everlasting God, who alone workest great marvels; send down vpon our Bishops, and Curates, and all Congregations committed to their Charge, the healthfull Spirit of thy grace; and that they may truly please thee, pour vpon them the continual dew of thy blessing. Grant this, o Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

A prayer of St Chrysostom.
Almighty God, who hast given vs grace at this time with one accord to make our common supplications vnto thee, and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfill now, o Lord, the desires and petitions of thy servants, as may be most expedient for them; granting vs in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

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- l. 4. The 41st page of the MS. Book has no catch-word.
 - l. 5. The 42nd page of the MS. Book commences with the words, "A prayer".
 - l. 6. "Almighty" written in an engrossing character.
 - l. 16. "Almighty" written in an engrossing character.
 - l. 17. In "time", the "i" written in different ink, and very clumsily.

Morning Prayer

2 Cor. 13. 14.

The Grace of our Lord Jesus Christ, and the love of god, and the fellowship of the holy Ghost beſ with vs all evermore. Amen.

Here endeth the order of Morning prayer throughout the year.

The **thirty nine**

U. Pr.

Q. Pr.
1. 5. Order "for" *Morning Prayer.*
(91)

The Order for Evening Prayer, daily throughout the year.

At the beſiing of Evening prayer the Minister ſhall read with a loud voice ſome one, or more of theſe ſentences of the Scriptures, that follow. And then heſhall ſay that which is written after the ſaid Sentences.

- Ezek. 18. 27 When the wicked man turneth away from his wickedneſſe, that heſhall hath comitted, and doth that which is lawfull and right, heſhall ſave his ſoul alive.
- Psalm. 51. 3. I acknowledge my transgreſſions, and my ſin is ever before me.
- Psalm. 51. 9. Hide thy face from my ſinns, and blot out all mine iniquities.
- Psalm. 51. 17 The ſacrifices of God are a broken Spirit: a broken and a contrite heart, o God, thou wilt not deſpiſe.
- Joel. 2. 13 Rent your heart, and not your garments, and turn vnto the Lord your God: for heſhall is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evil.
- Dan. 9. 9, 10. To the Lord our God belong mercies and forgivenesses, though weſhall have rebelled against him: neither have weſhall obeyed the voice of the

1. 1. The 43rd page of the MS. Book commences with the words "The Order".
1. 3. In "prayer", an "i" altered into the "y".

Evening Prayer

Lord our God, to walke in his lawes which he^t
se[^] before vs.

O Lord correct me, but with judgment; not in Jer. 10. 24.
thine anger, lest thou bring me to nothing.

Repent **forty/**

Repent ye; for the kingdom of Heaven is at S. Mat. 3. 2.
hand.

I will arise and go to my father, and will say S. Luke 15. 18, 19.
vnto him; father, I have sinned against Heaven,
and before thee, and am now more worthy to be
called thy son.

Enter not into Judgment with thy servant, o Psal. 143. 2.

Lord; for in thy sight shall no man living be
justified.

If we say that we have no sin, we deceive 1. S. John 1. 8, 9.
our selves, and the truth is not in vs. But if
we confess our sins, he is faithful and just
to forgive vs our sins, and to cleanse vs from
all unrighteousness.

Dearly beloved brethren, the Scripture moveth
vs in sundry places to acknowledge and confess
our manifold sins and wickedness, and that we
should not dissemble nor cloak them before the
face of Almighty God our heavenly father, but
confess them with an humble, lowly, penitent,
and obedient heart, to the end that we may

1. 6. The 44th page of the MS. Book commences with the word "Repent".
1. 20. "Dearly" written in an engrossing character.

Evening Prayer

obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe, when we assemble and meet together, to render thanks for the great benefits that we haue received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soule. Wherefore

forty one

I

I pray and beseech you, as many as ^{are} here present, to accompany me with a pure heart and humble voice vnto the throne of the heavenly grace, saying after me.

A Generall Confession to be said of the whole Congregation after the Minister, all kneeling.

Almighty and most merciful father; We haue erred and strayed from thy waies like lost sheepe. We haue followed to much the deuices and desires of our owne hearts. We haue offended against thy holy lawes. We haue left vndone those things which we ought to haue done; and we haue done those things

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1. 4. In "chiefly", the "ie" written on "ei".
1. 13. The 45th page of the MS. Book commences with the words "I pray"
1. 20. "Almighty" written in an engrossing character.
1. 22. "to", sic orig.

Evening Prayer

which weſe ought not to haue done; and there is no health in vs. But thou, O Lord, haue mercy vpon vs, miserable offenders . Spare thou them, O God, which confeſſe their faults: Reſtore thou them that are penitent; according to thy promiſes declared vnto mankind in Chriſt Jeſu our Lord. And graunt, o moſt mercifull ffather, for his ſake; that we may hereafter live a godly, righteous, and ſober life, to the glory of thy holy name. Amen.

The abſolution or remiſſion of ſinns to be pronounced by the Prieſt alone, ſtanding; the people ſtill kneeling.

Almighty God, the ffather of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that heſe may turne from his wickedneſſe, and live, and

hath **forty two**

given power and coꝛmandment to his Miniſters to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſinns: he pardoneth and abſolveth all them that truly repent, and vnfeignedly believ^e his holy G-oſpe. Wherefore let vs beſeech him to graunt vs true repentance and his holy ſpirit;

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- l. 14. "Almighty" written in an engroſſing character.
 l. 18. "hath", this catch-word is not repeated at the commencement of the following page.
 l. 19. The 46th page of the MS. Book commences with the word "given".
 l. 24. In "G-oſpe", the "-", between the "G" and "o", is written on an erasure.

Evening Prayer

that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. Amen.

Then the Minister shall kneel, and say the Lords prayer; the people also kneeling, and repeating it with him.

Our ffather, which art in Hea^uen, hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, as we forgive them, that trespass against vs. And lead vs not into temptation; but deliver vs from evil: for thine is the Kingdom, and the power, and the glory, for ever and ever. Amen.

Then likewise he shall say,

O Lord, open thou our lipps.

Answer.

And our mouth shall shew forth thy praise.

Priest.

forty three/

2

O God, make speed to save vs.

Answer.

O Lord, make haste to helpe vs.

1. 9. "Our" written in an engrossing character.

1. 23. The 46th page of the MS. Book has no catch-word.

1. 23 (in margin). Figures occasionally occur in the margin, and were evidently inserted at the time when the MS. Book was written. The figure "1" cannot be found. The other figures are indicated in the places where they occur.

1. 24. The 47th page of the MS. Book commences with the words "O God".

Evening Prayer

Here all standing vp, the Priest shall say,
Glory be to the father, and to the son : and to
the holy Ghost ;

Answer.

As it was in the beginning, is now, and ever shall
be : world without end. Amen. .

Priest.

Praise ye the Lord.

Answer.

The lords name be praised.

Then shall be said or sung the Psalms in
order as they are appointed. Then a lesson
of the old Testament, as is appointed : And
after that, Magnificat (or the song of the
blessed Virgin Mary.) in English as fol-
loweth.

My Soule doth magnifie the Lord : and my

Magnificat
S. Luke. 1. 46

spirit hath reioyced ⁱⁿ God my Saviour
for he hath regarded : the lowliness of his
handmaiden.

for behold, from henceforth : all Generations
shall call me blessed.

for he that is mighty hath magnified me :
and holy is his name.

And his mercy is on them that fear him :
throughout all generations.

He hath shewed strength with his arme : he

Evening Prayer

hath scattered the proud in the imagination of
their hearts.

forty four

Heſ

Heſ hath pu^t down the mighty from their
seat: and hath exalted the humble and
meek.

He hath filled the hungry with good things:
and the rich heſ hath sent empty away.

Heſ remembring his mercy hath holpen his
servant Israhel: as heſ promised to our
forefathers, Abraham and his seed for ever.

Glory be to the father, and to the Son: and to
the holy Ghost;

As it was in the beſinning, is now, and ever shall
be: world without end. Amen.

Or else this Psalm; except it be on the
nineteenth day of the month, when it is
read in the ordinary course of the Psalmes.

Cantate domino O sing vnto the lord a new Song: for heſ hath
Psal. 98. done marvellous things.

With his own right hand, and with his holy
arme: hath heſ gotten himselfe the victory.

The Lord declared his salvation: his righteous-
ness hath he openly shewed in the sight of the
heathen.

He hath remembred his mercy and truth
toward the house of Israhel: and all the ends of
the world haue seen the salvation of our God. .

1. 4. The 48th page of the MS. Book commences with the words "He hath".
1. 19. "O" written in an engrossing character.

Evening Prayer.

Shew yourselves joyfull vnto the lord, all ye lands : Sing, reioice and give thanks.

Praise the Lord vpon the harp : sing to the harp with a Psalm of thanksgiving.

With Trumpets alsoe and Shawnis : O shew your selues joyfull before the Lord the King.

forty five

Le the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Le the flouds clap their hands, and le the hills be joyfull together before the Lord : for hee cometh to Judge the earth.

With righteousness shall hee Judge the world : and the people with equity.

Glory be to the father, and to the son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then a lesson of the New testament, as it is appointed : and after that, Nunc dimittis (or the Song of Simeon) in English, as followeth.

Lord, now lettest thou thy servant depart in peace : according to thy word.

Nunc dimittis
S. Luke 2. 29.

l. 5. "Shawnis", sic orig.

l. 7. The 48th page of the MS. Book has no catch-word.

l. 8. The 49th page of the MS. Book commences with the words "Le the".

l. 24. "Lord" written in an engrossing character.

Evening Prayer

ffor mine eyes have seenē : thy saluation,
Which thou hast prepared : before the face of all
people ;

To beē a light to lighten the Gentiles : and to be
the glory of thy people Israel.

Glory beē to the father, and to the son : and to
the holy ghost ;

As it was in the begiñing, is now, and ever shall
be : world without end. Amen.

Or else this Psalm ; except it be on the
twelfth day of the Month.

Deus misereatur.
Psalm. 67.

God be merciful vnto vs, and bless vs : and
shew vs the light of his Countenance, and be
merciful vnto **us**.

forty six

That

That thy way may beē known vpon earth :
thy sav^{ing} health among all nations.

Le the people praise thee, o God : yea, let all
the people praise thee.

O let the Nations reioice and beē glad : for thou
shalt judge the folkē righteously, and govern the
nations vpon earth.

Let the people praise thee, O God : let all the
people praise thee.

l. 12. "God" written in an engrossing character.

l. 14. In "us", the "u" written on a "v".

l. 16. The 50th page of the MS. Book commences with the word "That".

U. Pr.

l. 23. yea, let all the.
(100)

Q. Pr.

l. 23. yea, let all the.

Evening Prayer

Then shall the earth bring forth her increase :
and God, even our own God, shall give us his
blessing.

God shall bless vs : and all the ends of the
world shall fear him

Glory be to the father, and to the son : and to
the holy Ghost ;

As it was in the beginning, is now, and ever shall
be : world without end. Amen.

Then shall be said or sung the Apostles
Creed by the Minister. and the people
standing.

I believe in God the father Almighty, maker of
heaven and earth : And in his only Son our Lord, who was conceived by the
holy Ghost, borne of the Virgin Mary, Suffered
under Pontius Pilate, was crucified, dead, and
buried, he descended into hell ; the third
day he rose again from the dead, he as-
cended into heaven, and sitteth on the right
hand of God the father Almighty ; from thence
he shall come to Judge the quick and the
dead.

I believe in the holy Ghost ; the holy Catholick

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- l. 2. In "us", the "u" written on a "v".
l. 11. "Minister.", sic orig.
l. 13. "I" written in an engrossing character.
-

U. Pr.

- l. 13. This Creed is printed in three para-
graphs.

Q. Pr.

l. 10. *sung or said.*

- l. 13. This Creed is printed in three para-
graphs.

Evening Prayer

Church; the Communion of Saints; the forgiveness of sinnes; the resurrection of the body, and the life everlasting. Amen.

forty seven

And after that, these prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord beſe with you.

Answer.

And with thy Spirit.

Minister.

Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerks, and people shall say the Lords prayer with a loud voice.

Our father which art in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, as we forgive them, that trespass against vs. And lead vs not into temptation: but deliver vs from evil. Amen:

Then the Priest standing vp shall say,
O Lord, shew thy mercy vpon vs.

-
- l. 4. The 50th page of the MS. Book has no catch-word.
l. 5. The 51st page of the MS. Book commences with the word "And".
l. 18. "Our" written in an engrossing character.
l. 19. A blot between "name" and "Thy".

Evening Prayer

Answer.

And grant vs thy Salvation.

Priest.

O Lord, saue the King.

Answer.

And mercifully hear vs when we call vpon thee.

Priest.

Endue thy Ministers with righteousness.

Answer ;

And make thy chosen people joyful.

Priest.

O **forty eight**

O Lord, saue thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, o Lord.

Answer.

Because there is none other that fighteth for vs,
but only thou, o God.

Priest !

O God, make clean our hearts within vs.

Answer :

And take not thy holy spirit from vs.

Then shall follow three Collects ; the first
of the day ; the second for peace ; the third
for aid against all perills, as hereafter fol-

Evening Prayer

loweth which two last Collects shall be daily said at evening prayer without alteration.

The second Collect a Evening Prayer.

O God, from whom all holy desires, all good Counsell^s, and all just works do proceed; give vnto thy servants that peace which the world cannot give, that both our hearts may be se^e to obey thy com^{mandm}^{ts}, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the mer^{its} of Jesus Christ our Saviour. Amen :

The third Collect for aid against perill^s.
Lighten our darkness, we beseech thee, o Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

In Quires and places where they sing, here followeth the Anthem.

forty nine

A prayer for the Kings Majesty.

O lord our heavenly father, high and mighty,

-
1. 1. A large blot between "loweth" and "which".
1. 5. "O God" written in an engrossing character.
1. 21. The 52nd page of the MS. Book has no catch-word.
1. 22. The 53rd page of the MS. Book commences with the words "A prayer".
1. 22. In "Majesty", an "i" altered into the "j".
1. 23. "O lord" written in an engrossing character.
-

1. 14. *U. Pr.*
against all Perils,

1. 14. *Q. Pr.*
against all Perils.
1. 19. *Choirs.*

Evening Prayer

King of Kings, Lord of Lords, the only Ruler of
Princes, who^e dost from thy throne behold all
the dwellers vpon earth; most heartily we^e
beseech the^e with thy fauour to behold our most
gracious Soveraign Lord King Charles, and so^e
replenish him with the grace of thy holy Spirit,
that he^e may alway incline to thy will, and
walk^e in thy way: endue him plenteously with
heavenly gifts, grant him in health and wealth
long to live, strengthen him that he^e may van-
quish and overcome all his enemies; and finally
after this life, he^e may obtain everlasting ioy
and felicity, through Jesus Christ our Lord.
Amen:

A prayer for the Royall family.

Almighty God, the fountain of all goodness,
we humbly beseech thee to bless our gracious
Queen^e Katharine, Mary the Queen^e mother,
James Duke of Yorke, and all the royal family:
endue them with thy holy spirit; enrich them
with thy heavenly grace; prosper them with all
happiness; and bring them to thine everlast-

-
1. 2. In "who", the "o" written on letters which seem to be "ich".
1. 5. In "Soveraign", the "a" written on an "e"
1. 15. In "prayer", an "i" altered into the "y".
1. 16. "Almighty" written in an engrossing character.
-

U. Pr.

1. 12. may attain everlasting joy.

Q. Pr.

1. 12. may attain everlasting joy.

Evening Prayer

ing Kingdom through Jesus Christ our Lord.
Amen.

In this place insert the prayer for the Lord Lieutenant &c.

U. Pr.

1. 2. Here follows

A Prayer for the Chief Governour or Governours of Ireland :

¶ *To be used after the Prayer for the Royal Family, or, when the Litany is used, after the Prayer [We humbly beseech thee, &c.]*

¶ *No Chief Governour is to be prayed for until he be sworn.*

¶ *When there is a Lord Lieutenant, and also a Lord Deputy, or Lords Justices, then both shall be prayed for.*

ALmighty God, from whom all Power is derived, We humbly beseech thee to bless thy *Servant* the *Lord Lieutenant* of Ireland, and to grant that *he* may use the Sword, which our Sovereign Lady the Queen hath committed into *his* Hand, with Justice and Mercy, according to thy blessed Will, for the protection of this People, and the true religion established amongst us : Enlighten *him* with thy Grace, preserve *him* by thy Providence, and encompass *him* with thy Favour. Bless, we beseech thee, the whole Council ; direct their consultations to the advancement of thy Glory, the good of thy Church, the honour of her sacred Majesty, and the safety and welfare of this Kingdom. Grant this, O merciful Father, for Jesus Christ his sake, our only Saviour and Redeemer. *Amen.*

Or,

ALmighty God, in whose hands all Earthly Power doth consist, We humbly beseech thee to bless Lord Lieutenant General and General Governour of Ireland, And to grant that the Sword, which our dread Sovereign Lady the Queen hath committed into *his* Hand, *he* may wield in thy Faith and Fear, and use according to thy blessed Will and Word : Let thy Grace enlighten *him*, thy Goodness confirm *him*, and thy Providence protect *him*. Bless, we beseech thee, the whole Council : direct their consultations to the

(106)

Q. Pr.

1. 2. Here follows

¶ *A Prayer for the Chief Governor or Governors of Ireland :*

To be used after the Prayer for the Royal Family.

¶ *No Chief Governor is to be prayed for until he be Sworn.*

¶ *When there is a Lord Lieutenant, and also a Lord Deputy, or Lords Justices, then both shall be prayed for.*

ALmighty God, from whom all Power is derived, We humbly beseech thee to bless thy *Servant* the *Lord Lieutenant* of Ireland, and grant that *he* may use the Sword, which our Sovereign Lady the Queen hath committed into *his* Hand, with Justice and Mercy, according to thy blessed Will, for the protection of this People, and the true Religion established amongst us : Enlighten *him* with thy Grace, preserve *him* by thy Providence, and encompass *him* with thy Favour. Bless, we beseech thee, the whole Council ; direct their Consultations to the advancement of thy Glory, the good of thy Church, the honour of her sacred Majesty, and the safety and welfare of this Kingdom. Grant this, O merciful Father, for Jesus Christ his sake, our only Saviour and Redeemer. *Amen.*

Or,

ALmighty God, in whose hands all Earthly Power doth consist, We humbly beseech thee to bless Lord Lieutenant General and General Governor of Ireland ; And to grant that the Sword, which our dread Sovereign Lady the Queen hath committed into *his* Hand, *he* may wield in thy Faith and Fear, and use according to thy blessed Will and Word : Let thy Grace enlighten *him*, thy Goodness confirm *him*, and thy Providence protect *him*. Bless, we beseech thee, the whole Council ; direct their Consultations to the

Evening Prayer

A prayer for the Clergy and people.

Almighty and everlasting God, who alone
workest great marvels; send down vpon our
Bishops, and Curates, and all Congregations
comitted fifty

comitted to their Charge, the healthfull spirit
of thy grace; and that they may truly please
thee, pour vpon them the continual dew of
thy blessing: Grant this, o Lord, for the
honour of our Advocate and mediatur, Jesus
Christ: Amen.

A prayer of S^t Chrisostom.

Almighty God, who hast given vs grace a this
time with one accord to make our Common
supplications vnto thee, and dost promise, that
when two or three are gathered together in thy
name, thou wilt grant their requests; fulfill
now, o Lord, the desires and petitions of thy
servants, as may be most expedient for them;
granting vs in this world knowledge of thy

-
1. 1. In "prayer", an "i" altered into the "y".
1. 2. "Almighty" written in an engrossing character.
1. 6. The 54th page of the MS. Book commences with the word "comitted".
1. 12. In "prayer", an "i" altered into the "y". "Chrisostom", sic orig.
1. 13. "Almighty" written in an engrossing character.
-

U. Pr.

advancement of thy Glory, the good of thy
Church, the honour of her sacred Majesty,
and the safety and welfare of this Kingdom.
Grant this, O merciful Father, for Jesus
Christ his sake, our only Saviour and Re-
deemer. *Amen.*

Q. Pr.

advancement of thy Glory, the good of thy
Church, the honour of her sacred Majesty,
and the safety and welfare of this Kingdom.
Grant this, O merciful Father, for Jesus
Christ his sake, our only Saviour and Re-
deemer. *Amen.*

Evening Prayer

truth, and in the world to come life everlasting.
Amen.

2: Cor. 13. 14.

The grace of our Lord Jesus Christ, and the
love of God, and the fellowship of the holy
Ghost, be with vs all evermore: **Amen.**

Here endeth the order of evening
Prayer throughout the yeare.

fifty one

l. 6. "Amen" in a kind of upright text hand.
l. 9. The 54th page of the MS. Book has no catch-word.
(108)

Vpon these ffeasts; Christmas-Day, the Epiphany, S^t Matthias, Easter-day, Ascension-day, Whitsunday, S^t John Baptist, S^t James, S^t Bartholomew, S^t Matthew, S^t Simon and S^t Jude, S^t Andrew, and vpon Trinity Sunday shall be sung or said a mornēg prayer, in stead of the Apostles Creed, this confession of our Christian faith, coñionly called the Creed of S^t Athanasius, by the Minister and people standing.

Whosoever will be saved: before all things it is necessary that he hold the Catholick faith. Quicunq, vult

Which faith, except every one doe keep whole and vndefiled: without doubt he shall perish everlastingly.

And the Catholick faith is this: that wee worship one god in Trinity, and Trinity in vnity;

Neither confounding the persons: nor diuiding the substance.

ffor there is one person of the father, another of the son: and another of the holy Ghost.

But the Godhead of the father, of the son, and of the holy Ghost is all one: the glory equal, the Majesty Coeternal

l. 1. The 55th page of the MS. Book commences with the word "Vpon".

l. 7. In "prayer", an "i" altered into the "y".

l. 11. "Whosoever" written in an engrossing character.

l. 18. In "dividing", the "i" written on a letter which it obliterates.

l. 24. In "Majesty", an "i" altered into the "j".

l. 24. In "Coeternal", the "C" written on an erasure.

Such as the father is, such is the son; and such is the holy Ghost.

The father vncreate, the son vncreate; and the holy Ghost vncreate.

The father incomprehensible, the son incomprehensible; and the holy Ghost incomprehensible. The father eternal, the son eternal; and the holy Ghost eternal.

fifty two

And

And yet they are not three eternal; but one eternal.

As also there are not three incomprehensibles, nor three vncreated; but one vncreated, and one incomprehensible.

So likewise the father is Almighty, the son Almighty; and the holy Ghost Almighty.

And yet they are not three Almighty; but one Almighty.

So the father is God, the son is God; and the holy Ghost is God.

And yet they are not three Gods; but one God.

So likewise the father is Lord, the son Lord; and the holy Ghost Lord;

And yet not three Lords; but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himselfe to be god and lord;

l. 6. A blot before the colon to "incomprehensible".

l. 10. The 56th page in the MS. Book commences with the word "And".

l. 24. After "Lords", a blot, as if to obliterate a point.

Soe are we forbidden by the Catholick religion:
to say, there be three Gods, or three lords.
The father is made of none: neither created, nor
begotten.

The son is of the father alone: not made, nor
created, but begotten.

The holy Ghost is of the father, and of the son:
neither made, nor created, nor begotten, but
proceeding.

So there is one father, not three fathers; one
son, not three sons: one holy Ghost, not three
holy Ghosts.

And in this Trinity none is afore, or after other:
none is greater, or lesse than another;

But **fifty three**

But the whole three persons are coeternal together:
and coequal.

So that in all things, as is aforesaid: the vnity
in trinity, and the Trinity in Vnity is to be
worshiped.

He therefore, that will be saved: must thus
thinke of the Trinity.

ffurthermore, it is necessary to everlasting
salvation: that hee also believ^e rightly the
incarnation of our Lord Jesus Christ.

ffor the right faith is, that we believe and con-

1. 1. In "religion", the "i" written on a letter which it obliterates.

1. 14. In "than", the "a" written on an "e".

1. 16. The 57th page of the MS. Book commences with the word "But".

1. 20. In "worshiped", an attempt made to insert another "p" immediately after the
"i", but it is very indistinct.

1. 26. In "believe", the "ie" written on two letters which they obliterate.

fess : that our Lord Jesus Christ, the son of
 God, is God, and man ;
 God of the substance of the father, begotten
 before the worlds : and man of the substance of
 his mother, born in the world ;
 Perfect god and perfect man : of a reasonable
 soul, and humane flesh subsisting ;
 Equal to the father, as touching his Godhead :
 and inferiour to the father, as touching his man-
 hood.
 Who although he be God, and man : yet he
 is not two, but one Christ ;
 One ; not by conversion of the Godhead into
 flesh : but by taking of the manhood into God ;
 One altogether ; not by confusion of substance :
 but by Unity of person.
 For as the reasonable Soul and flesh is one man :
 so God and man is one Christ.

fifty four

Who

Who suffered for our Salvation : descended into
 hell, rose again the third day from the dead.
 He ascended into heaven, he sitteth on the right
 hand of the father, god Almighty : from whence
 he shall come to judge the quick and the dead.
 At whose coming all men shall rise again with
 their bodies : and shall give account for their
 own works.

^{they}
And [^]that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick faith : which, except a man believe faithfully, he cannot be saved,

Glory be to the father, and to the son : and to the holy Ghost ;

As it was in the beginning, is now, and ever shall be ; world without end. Amen.

Here followeth the Litany or general Supplication to be sung or said after morning prayer vpon Sundaies, wednesdaies and fridaies, and a other times, when it shall be comanded by the Ordinary.

O God the father of heaven : have mercy vpon vs miserable sinners.

O God the father of heaven : have mercy vpon vs miserable sinners.

O God the son, Redeemer of the world : have mercy vpon vs miserable Sinners.

O God the son, Redeemer of the world : have mercy vpon vs miserable sinners.

O fifty five

O, God the holy Ghost, proceeding from the father, and the son : have mercy vpon vs miserable sinners.

O God the holy Ghost, proceeding from

l. 24. The 59th page of the MS. Book commences with the words " O God".

l. 24. " O, God" written in an engrossing character.

The Litany

the father, and the Son : have mercy vpon
vs miserable sinners.

O holy, blessed, and glorious Trinity, three
and
persons, one God ! have mercy vpon vs miser-
able Sinners.

O holy blessed and glorious Trinity, three
persons and one God ! have mercy vpon vs
miserable sinners.

Remember not Lord our offences, nor the offences
of our forefathers, neither take thou vengeance of
our sin^{ns} : spare vs, good Lord, spare thy people
whom thou hast redeemed with thy most precious
bloud, and be not angry with vs for ever.

Spare vs, good Lord.

ffrom all evil and mischie^ef, from sin^{ns}, from
the crafts and assaults of the devil, from thy
wrath, and from everlasting damnation.

Good Lord, deliver vs.

ffrom all blindness of heart ; from pride, vain
glory, and hypocrisy ; from envy, hatred, and
malice, and all vncharitableness,

Good Lord, deliver vs.

ffrom fornication, and all other deadly sin ; and
from all the deceits of the world, the flesh, and
the devil,

Good Lord, deliver vs.

fifty six

-
1. 4. "and" interlined, without a caret.
 1. 15. In "mischief", the "i" written on a letter which it obliterates.
 1. 20. In "hypocrisy", an "i" altered into the "y".
 1. 27. The 59th page of the MS. Book has no catch-word.

The Litany

ffrom ligh^tning, and tempest; from plague,
pestilence, and famine; from battell, and murder,
and from sudden death,

Good Lord, deliver vs.

ffrom all sedition, privy conspiracy, and rebellion;
from all false doctrine, heresie, and schism;
from hardnesse of heart, and contempt of thy
word and coman^dment,

Good Lord, deliver vs.

By the my^stery of thy holy incarnation; by thy
holy nativity and circumcision; by thy baptism,
fasting, and temptation,

Good Lord, deliver vs.

By thine agony and bloody sweat; by thy cross
and passion; by thy precious death and buriall,
by the glorious resurrection and ascension; and
by the com^eing of the holy Ghost,

Good Lord, deliver vs.

In all time of our tribulation; in all time of our
wealth; in the hour^e of death, and in the day of
Judgment,

Good Lord, deliver vs.

We sinners do beseech thee to hear^e vs, O
Lord, God. and that it may please thee to rule
and govern thy holy Church vniversal in the
right way;

We^e beseech thee to hear^e vs, good Lord.

-
1. 1. The 60th page of the MS. Book commences with the word "ffrom".
 1. 8. In "comandment", the "n" written on a "u"
 1. 10. In "mystery", an "i" altered into the "y".
 1. 14. In "bloody", the "u" formed out of an "o".

The Litany

That it may pleas^e thee to keep^e and strengthen
in the true worshipping of thee, in righteousness
and holiness^e of life, thy servant Charles our
most gracious King and Governour;

We^e beseech thee to hear^e vs, good Lord.

fifty seven

That it may pleas^e thee to rule his heart in thy
faith, fear^e, and love, and that he^e may evermore
haue affiance in thee, and ever seeke thy honour
and glory;

We^e beseech thee to hear^e vs, good Lord.

That it may please thee to be^e his defender and
keeper, giving him the victory over all his
enemies;

We^e beseech thee to hear^e vs, good Lord.

That it may please thee to bless and preserve
our gra^tious Queen^e Katherine, Mary^e the
Queen^e Mother, James Duke of Yorke, and all
the royal^e family;

We^e beseech thee to hear^e vs, good Lord.

That it may please thee to illuminate all Bishops,
Priests, and Deacons with true knowledg^e and
vnderstanding of thy word, and that both by
their^e preaching and living they may se^e it forth,
and shew it accordingly;

l. 6. The 60th page of the MS. Book has no catch-word.

l. 7. The 61st page of the MS. Book commences with the word "That '.

l. 17. After "Mary", a blot, as if to obliterate a point.

The Litany

We beseech thee to hear vs, good Lord.
That it may please thee to endue the Lords of
the Council, and all the nobility, with grace,
wisdom and vnderstanding ;

We beseech thee to hear vs, good Lord.
That it may please thee to bless and keep the
Magistrates, giving them grace to execute Jus-
tice, and to maintain truth ;

We beseech thee to hear vs, good Lord.
That it may please thee to bless and keep all
thy people ;

We beseech thee to hear us, good Lord.
That it may please thee to give to all nations
vniety, peace, and concord ;

We beseech thee to hear vs, good Lord.

fifty eight

That it may please thee to give vs an heart to
love and dread thee, and diligently to live after
thy comãdements ;

We beseech thee to hear vs, good Lord.
That it may please thee to give to all thy people
increase of grace, to hear meekly thy word,
and to receive it with pure affection, and to bring
forth the fruits of the spirit ;

We beseech thee to hear vs, good Lord.

-
1. 3. In "Council", the "i" written on an "e".
1. 16. The 61st page of the MS. Book has no catch-word.
1. 17. The 62nd page of the MS. Book commences with the word "That".
1. 23. In "receive", the "e" rewritten with different ink.

The Litany

That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear vs, good Lord.

That it may please thee to strengthen such as do stand, and to comfort, and help the weaker-hearted, and to raise vp them that fall, and finally to beat down Satan vnder our feet :

We beseech thee to hear vs, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to hear vs, good Lord

That it may please thee to preserve^e all that travel by land or by water, all women labouring of child, all sick persons and young Children, and to shew thy pity vpon all prisoners and Captives ;

We beseech thee to hear vs, good Lord.

That it may please thee to defend and provide for the fatherless Children and widdowes, and all that are desolate and oppressed ;

We beseech thee to hear vs, good Lord.

, fifty nine

That

That it may please thee to have mercy vpon all men ;

We beseech thee to hear vs, good Lord

The Litany

That it may please thee to forgive our enemies,
persecutors, and Slanderers, and to turn their
hearts ;

We beseech thee to hear vs, good Lord.

That it may please thee to give^e and p̄serv^e to
our vse the kindly fruits of the earth, so[^] as in
due time we^e may enjoy them ;

We beseech thee to hear vs, good Lord

That it may please thee to give vs true re-
pentance, to forgive vs all our sin^s, negligences,
and ignorances, and to endue vs with the grace
of thy holy Spirit, to amend our lives according
to thy holy word ;

We beseech thee to hear vs, good Lord

Son of God : we beseech thee to hear vs.

Son of God : we beseech thee to hear vs.

O lamb of god : that takest away the sin^s of
the world ;

Grant vs thy peace.

O Lamb of God : that takest away the sin^s of
the world ;

Haue mercy vpon vs.

O Christ, hear vs.

O Christ, hear vs.

Lord, haue mercy vpon vs.

Lord, haue mercy vpon vs.

Christ, haue mercy vpon vs.

Christ, haue mercy vpon vs.

1. 5. After "give", a blot, as if to obliterate a point.

The Litany

Lord, haue mercy vpon vs.

Lord, haue mercy vpon vs.

Sixty

Then

Then shall the Priest, and the people with
him, say the Lords prayer.

Our father, which art in heaven, hallowed be
thy name. Thy kingdom come. Thy will
be done in earth, as it is in heaven. Give vs
this day our daily bread. And forgive vs our
trespasses, as we forgive them, that trespass
against vs. And lead vs not into temptation;
but deliver us from evil. Amen.

Priest.

O Lord, deale not with vs after our sinns.

Answer.

Neither reward vs after our iniquities.

Let vs pray.

O God merciful father, that despisestⁿot the
sighing of a contrite heart, nor the desire of such
as be sorrowful^s; mercifully assist our prayer^s
that we make before the^e in all our troubles and
adversities, whensoever they oppress vs; and
graciously^{ti} hear vs, that those evils which the
craft and subtilty of the devil or man worketh

1. 4. The 64th page of the MS. Book commences with the word "Then".

1. 6. "Our" written in an engrossing character.

1. 18. "O God" written in an engrossing character.

1. 18. In "despises", the "est" rewritten, and followed by a large blot.

The Litany

against vs, be[■] brought to nought, and by the providence of thy goodness[■] they may be[■] dispersed, that we[■] thy servants, being hurt by no[■] persecutions, may evermore give thanks vnto the^e in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, helpe vs, and deliver vs, for thy names sake.

O God, we[■] have heard with our eares, and our fathers have declared vnto vs the noble works that thou didst in their[■] daies, and in the old tⁱme before them.

O. **sixty one**

O Lord, arise, help[■] vs, and deliver vs for thine honour.

Glory be[■] to the father, and to the son[!] and to the holy Ghost[;]

Answer.

As it was in the begiⁿing, is now, and ever shall be[■][!] world without end. Amen.

from our enemies defend vs, O Christ.

Gra^tⁱously look[■] vpon our afflictions.

Pitifully behold the sorrow^s of our hearts.

Mercifully forgive the sin^s of thy people.

fa^uorably with mercy hear[■] our prayers.

l. 5. In "thee", the "e" rewritten with darker ink.

l. 8. In "names", the "e" rewritten in darker ink.

l. 9. "O God" written in an engrossing character.

l. 10. In "vs", the "s" of a very clumsy character and in darker ink, and written on a letter which it obliterates.

l. 14. The 65th page of the MS. Book commences with the words "O Lord,".

The Litany

O Son of David, haue mercy vpon vs.
Both now and ever vouchsafe to hear^e vs, o
Christ.

Gra^tuously hear^t vs, O Christ : gra^tuously
hear^t vs o Lord Christ.

Priest.

O Lord, le^t thy mercy be^e shewed vpon vs.

Answer.

As we^e do^e put our trust in the^e.

Let vs pray.

We^e humbly beseech the^e, O father, mercifully
to look^e vpon our infirmities ; and for the glory
of thy name, turn^e from vs all those evils that
we^e most righteously haue deserved ; and grant,
that in all our troubles we^e may pu^t our whole
trust and confidence in thy mercy, and evermore
serv^e the^e in holiness^e and pureness^e of living,
to thy honour and glory, through our only
mediatour and Advocate, Jesus Christ our Lord.
Amen.

A prayer of S^t Chrysostom.

Sixty two

Almighty.

Almighty God, who hast given vs grace a^t this
tⁱme with one accord to make our Co^mmon Sup-

l. 11. "We" written in an engrossing character.

l. 21. In "Chrysostom", an "i" altered into the "y".

l. 23. The 66th page of the MS. Book commences with the word "Almighty".

l. 23. "Almighty" written in an engrossing character.

The Litany

plications vnto the^e, and dost promise, that when
two or three are gathered together in thy name,
thou wilt grant their requests; fulfil now, o
Lord, the desires and petitions of thy servants;
as may be most expedient for them, granting
vs in this world knowledg^e of thy truth, and in
the world to come life everlasting. Amen.

2 Corinthians, 13. 14.

The Grace of our Lord Jesus Christ, and the
love of God, and the fellowship of the Holy
Ghost be with vs all evermore. Amen.

Here endeth the Litany.

sixty three

1. 13. The 66th page of the MS. Book has no catch-word.

U. Pr.
1. 8. 2 Cor. xiii. 14.

Q. Pr.
1. 8. 2 Cor. xiii. 14.

Prayers and Thanksgivings.

vpon several occasions,

To be used before the two final prayers
of the Litany, or of morning and evening
prayer.

Prayers.

for rain.

O God heavenly father, who by thy son Jesus
Christ hast promised to all them that seek thy
Kingdom and the righteousness thereof, all
things necessary to their bodily sustenance;
send vs, we beseech thee, in this our necessity,
such moderate rain and showrs, that we may
receive the fruits of the earth to our comfort,
and thy honour, through Jesus Christ our Lord.
Amen.

for fair weather:

O Almighty Lord God, who for the sin of
man didst once drown all the world, except
eight persons, and afterward of thy great mercy
didst promise never to destroy it so again;
We humbly beseech thee, that although we for
our iniquities haue worthily deserved a plague of
rain and waters, yet vpon our true repentance
thou wilt send vs such weather, as that we may

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1. 1. The 67th page of the MS. Book commences with the word "Prayers".
 1. 8. "O God" written in an engrossing character.
 1. 18. "O Almighty" written in an engrossing character.
 1. 24. After "repentance", a blot, as if to obliterate a point.

Prayers

receiv^e the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. Amen.

In **sixty four**

In the tīme of dearth and famine.

O God heavenly father, whose gⁱft it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech the^e, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with the^e and the holy Ghost be all honour and glory, now and for ever. Amen.

Or this.

O God merciful father, who in the tīme of Elisha the Prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; have mercy vpon vs, that we who are now for our sin^s punished with like ad-

1. 3. In "give", the "e" rewritten.

1. 7. The 68th page of the MS. Book commences with the words "In the".

1. 8. "O God" written in an engrossing character.

1. 20. "O God" written in an engrossing character.

Prayers

versity, may likewise find a seasonable relief¹ :
 Increase the fruits of the earth by thy heavenly benediction² ; and grant that we³, receiving thy bountiful⁴ liberality, may use the same to thy glory, the relief⁵ of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

In the time of war⁶ and tumults.

O Almighty God, King of all Kings, and Governor of all things, whose power no⁷ creature is able to resist, to whom it belongeth justly to punish Sinners, and to be⁸ merciful⁹ to them that truly repent, save and deliver vs, we¹⁰ humbly beseech the^e

sixty five

from

from the hands of our enemies¹¹ ; abate their¹² pride, asswage their¹³ malice, and confound their¹⁴ devices, that we¹⁵, being armed with thy defense, may be¹⁶ preserved evermore from all pe^eril¹⁷s, to glorifie the¹⁸ who art the only giver of all victory, through the merits of thy only Son¹⁹ Jesus Christ our Lord. Amen.

In the time of any common plague or sickness.

O Almighty God, who in thy wrath didst send a plague vpon thine own²⁰ people in the wilderness²¹

-
1. 4. In "use", a "v" altered into the "u".
 1. 9. "O Almighty" written in an engrossing character.
 1. 16. The 69th page of the MS. Book commences with the word "from".
 1. 24. "O Almighty" written in an engrossing character.

Prayers

for their obstinate rebellion against Moses and Aaron, and alsoe in the tīme of King David didst slay with the plague of pestilence three score and ten thousand, and yet remembering thy mercy didst save the rest; have pitt^y vpon vs miserable sinners, who are now visi^led with great sickness and mortality, that like as thou didst then accept of an attonement, and didst comā^d the destroying Angel to cease from punishing; So it may now please thee to withdraw from vs this plague and grievous sickⁿess, through Jesus Christ our Lord. Amen.

In the ember weekes to be said euery day,
for those that are to be admitted into holy
Orders.

Almighty God our heavenly father, who hast purchased to thyself an vniversal Church, by the precious blood of thy dear son; mercifully

sixty six

look^e vpon the same, and a^t this tīme so guide and govern the minds of thy servants the Bishops and pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choise of fi^e persons to serv^e in the sacred Ministry of thy Church. And to

-
- 1. 8. In "comā^d", a "u" altered into the "n".
 - 1. 16. "Almighty" written in an engrossing character.
 - 1. 19. The 69th page of the MS. Book has no catch-word.
 - 1. 20. The 70th page of the MS. Book commences with the word "look".
 - 1. 20. In "vpon", a "v" altered into the "u".
 - 1. 25. In "Church", the "h" retouched with darker ink.

Prayers

those which shall be^t ordained to an holy function, give thy grace and heavenly benediction, that both by their^t life and doctrine they may se^t forth thy glory, and se^t forward the salvation of all men, through Jesus Christ our Lord. Amen.

Or this.

Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers^e orders in thy Church; give thy grace, we^e humbly beseech the^e, to all those, who are to be^e called to any office^e and administration in the same; and so^e replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serv^e before th^e, to the glory of thy great name, and the benefi^e of thy holy Church, through Jesus Christ our Lord. Amen.

A prayer for the high Court of Parliam^t,
to be read dur^ting their^t Session.

sixty seven

Most

4

-
- l. 1. In "to", the "t" retouched with darker ink.
 - l. 3. In "benediction", the "ict" written in darker ink on some letters which seem to have been before altered.
 - l. 8. "Almighty" written in an engrossing character.
 - l. 12. After "office", a blot, as if to obliterate a point.
 - l. 16. In "benefi^e", the "e" written on an "i".
-

U. Pr.

ll. 1, 2. any holy function.
(128)

Q. Pr.

ll. 1, 2. any holy function.

Prayers

Most gracious God, we humbly beseech thee,
as for this Kingdome in general, so especially
for the high Court of Parliament, under our
most religious and gracious King at this time
assembled: That thou wouldest be pleased to
direct and prosper all their consultations to the
advancement of thy glory, the good of thy
Church, the safety, honour, and welfare of our
Sovereign, and his Kingdoms; that all things
may be so ordered and settled by their endeavours
upon the best and surest foundations, that
peace and happiness, truth and justice, religion
and piety may be established among vs for all
generations. These and all other necessities for
them, for vs, and thy whole Church we humbly
beg in the name and mediation. of Jesus Christ
our most blessed Lord and Saviour. Amen.

A Collect or prayer for all Conditions of
men, to be used at such times when the
Litany is not appointed to be said.

O God the Creator and preserver of all mankind,

1. 1. The 71st page of the MS. Book commences with the word "Most".
1. 1. "Most" written in an engrossing character.
1. 1. In "gracious", the "c" written in darker ink on a "t".
1. 4. In "religious", the "i" written in darker ink on a letter which it obliterates.
1. 4. In "time", the "i" written in darker ink on a letter which seems to have been before altered.
1. 9. In "Sovereign", an "e" altered into the "a".
1. 11. In "upon", the "u" written in darker ink on a "v".
1. 21. "O God" written in an engrossing character.

U. Pr.

1. 9. Dominions.

Q. Pr.

1. 9. Dominions.

K

(129)

Prayers

we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy way^s known vnto them; thy saving
health ^{unto} ~~among~~ all nations. More especially we pray for the good estate of the Catholick Church; that it may be so^e guided and governed by thy good spirit, that all who profess and call themselves

Christians

sixty eight

Christians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly Goodness all those who are any waies afflicted, or distressed in mind, body, or estate, (*especially those for whom our prayers are desired) that it may please thee to comfort and relieve them according to their several necessities, giving them patience vnder their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

* this to be said
when any desire
the prayers of
the Congrega-
tion

-
1. 3. In "ways", an "i" altered into the "y", and an "e", after the "i" partially obliterated.
 1. 8. In "themselves", the "v" written in darker ink on another letter.
 1. 11. The 72nd page of the MS. Book commences with the word "Christians".
 1. 12. In "unity", a "v" altered into the "u".
 1. 18. In "relieve", the "ie" written on other letters; and the final "e" rewritten with darker ink.
 1. 19. In "several", a "u" altered into the "v".
 1. 16—19. The marginal note written in a different and upright hand.

. 19 (margin). "Congrega^gation", sic orig.

Prayers

A prayer that may be said after any
of the former.

O God, whose nature and property is ever to
have mercy and to forgive, receive our humble
petitions; and though we be tyed and bound
with the Chain of our sinns, yet let the
piiffulness of thy great mercy loose vs, for the
honour of Jesus Christ our Mediatour and
Advocate. Amen.

sixty nine

-
1. 3. "O God" written in an engrossing character.
 1. 4. In "have", a "u" altered into the "v".
 1. 10. The 72nd page of the MS. Book has no catch-word.

Thanksgivings

A General^u thanksgiving

Almighty God, father of all mercies, we^u thine

unworthy servants do^u give the^e most humble

and hearty thanks for all thy goodness^e and

loving kindness^u to vs, and to all men (*particu-

* this to be said
when any that
have been pray-
ed for, desire
to return praise.

larly to those who desire now to offer vp their^u

praises and thanksgivings for thy late mercies

vouchsafed vnto them.) We^u bless^u thee for

our creation, p̄servation, and all the blessings of

this life, but above all for thine inestimable love

in the redemption of the world by our Lord

Jesus Christ; for the mean^us of grace, and for

the hope of glory. And we^u beseech the^e give

vs that due sense of all thy mercies, that our

hearts may be^e unfeignedly thankful^u, and that

we^u may shew forth thy praise, not only with

our lips, but in our lives, by giving vp our selves

to thy service, and by walking before the^e in

holiness^u and righteousness^u all our dayes,

through Jesus Christ our Lord; to whom with

the^e and the holy Ghost be^u all honour and

Glory, world without end. Amen.

l. 1. The 73rd page of the MS. Book commences with the words "A General^u thanksgiving".

l. 3. "Almighty" written in an engrossing character.

l. 4. In "unworthy", a "v" altered into the "u".

l. 7. In "particularly", an "e" altered into the "a".

l. 16. In "unfeignedly", a "v" altered into the "u".

l. 18. In "selves", a "u" altered into the "v".

l. 20. In "dayes", an "i" altered into the "y".

Thanksgivings

ffor Rain

O God our heavenly father, who by thy gracious providence dost cause the former and the latter rain to descend vpon the earth, that it may bring forth fruit for the use of man; we give the humble thanks that it hath pleased the in our great **seventy**

necessity to send vs at the last a joyful rain vpon thine inheritance, and to refresh it when it was dry, to the great comfort of thy unworthy servants, and to the glory of thy holy name, through thy mercies in Jesus Christ our Lord. Amen.

ffor fair weather.

O Lord God, who hast justly humbled vs by thy late plague of imoderate rain and waters, and in thy mercy hast relieved and comforted our soules by this seasonable and blessed change of weather; We praise and glorifie thy holy name for this thy mercy, and will alwaies declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. Amen.

ffor Plenty.

O Most merciful father, who of thy gracious

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1. 2. "O God" written in an engrossing character.
 1. 5. In "use", a "v" altered into the "u".
 1. 7. "great", this catch-word is not repeated at the commencement of the following page.
 1. 8. The 74th page of the MS. Book commences with the word "necessity".
 1. 10. In "thy", an "i" altered into the "y".
 1. 15. "O Lord" written in an engrossing character.
 1. 24. "O Most" written in an engrossing character.

Thanksgivings

goodness[¶] hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness[¶] and plenty; We[¶] give thee humble thanks for this thy special[¶] bounty, beseeching thee to continue thy loving kindness[¶] vnto vs, that our land may yⁱeld vs her fruits of increase, to thy glory and ^{our} ~~¶~~ comfort, through Jesus Christ our Lord. Amen.

ffor peace and deliverance from our enemies.

O Almighty God, who art a strong tower of defence vnto thy servants against the face of their[¶]

seventy one
~~sixty nine~~

^e
enⁱmies;

enemies; We[¶] yⁱeld the^e[¶] praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we[¶] were compassed. We[¶] acknowledg^e[¶] it thy goodness[¶] that we[¶] were not delivered over as a prey vnto them; beseeching thee still to continue such thy mercies towards vs, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord.

ffor restorⁱng publick peace a[¶] home.

O eternal God, our heavenly father, who alone

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- l. 6. In "yield", the "ie" written on letters which they obliterate.
 - l. 10. "O Almighty God" written in an engrossing character.
 - l. 14. The 75th page of the MS. Book commences with the word "enemies".
 - l. 24. "O eternal God" written in an engrossing character.

Thanksgivings

makest men to be^a of one mind in ~~one~~ house, and stillest the outrage of a violent and unruly people; We bless thy holy name that it hath pleased thee to appease the seditious tumults which have been lately raised vp amongst vs; most humbly beseeching thee to graⁿt to all of vs grace, that we may henceforth obediently walk in thy holy co^mandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer vnto thee our Sacrifice of praise and thanksgiving for these thy mercies towards vs, through Jesus Christ our Lord. Amen.

ffor deliverance from the plague, or
other coⁿion sickness.

O Lord God, who hast wounded vs for sin^s,
and consumed vs for our transgressions by thy

seventy two

late heavy and dreadfull visitation, and now in the midst of Judgement remembring mercy, hast redeemed our souls from the jaw^s of death; we offer vnto thy fatherly goodness our selues, our soul^s and bodies, which thou hast delivered to be^e a living Sacrifice vnto the^e, always praising and magnifyⁿig thy mercies in the midst of thy Church, through Jesus Christ our Lord. Amen.

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1. 5. In "have", a "u" altered into the "v".
 1. 16. "O Lord" written in an engrossing character.
 1. 18. The 75th page of the MS. Book has no catch-word.
 1. 19. The 76th page of the MS. Book commences with the word "late".

Thanksgivings

Or this

We^e humbly acknowledg^e before the^e, O most merciful father, that all the punishments which are threatened in thy law, might justly have fallen vpon vs by reason of our manifold transgressions and hardness^e of heart. Yet se^eing it hath pleased the^e of thy tender mercy vpon our weak^e and vnworthy humiliation, to assuage the contagious sickness^e; wherewith we^e lately haue been^e sore afflicted, and to restore the voice of joy and health into our dwellings; we^e offer vnto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious name for ~~th~~ such thy preservation and providence over vs; through Jesus Christ our Lord.

Amen.

seventy three

The

l. 2. "We" written in an engrossing character.
l. 4. In "have", the "v" written on another letter.
(136)





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